

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c PER SINGLE COPY.

T. T. SHIELDS, *Editor.*

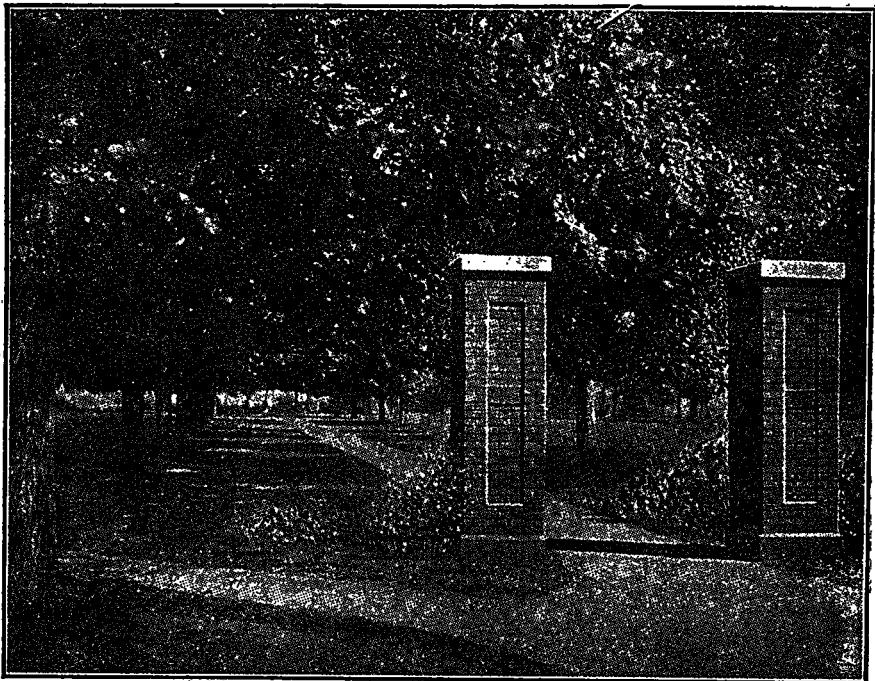
"I am not ashamed of the gospel of Christ."—Romans 1: 16.

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

Vol. 6. No. 6. TORONTO, JUNE 16, 1927. Whole No. 268.

A Modern Miracle!

The Baptist Bible Union University
at Des Moines, Iowa



The Front Gate, Des Moines University Campus.

The Baptist Bible Union University of Des Moines.

The above heading would be startling even if printed in one of the most sensational newspapers of America. Think of the Baptist Bible Union of North America, thus early in its history, having a great university under its direction, and being in a position to announce to all the world that there is one university in America which will not permit anything to be taught in any of its class-rooms which would be destructive of faith in the Bible as the inspired and infallible Word of God; or that could cast a doubt upon the essential Deity and almighty Saviourhood of Jesus Christ! Notwithstanding the wonder of it, however, the foregoing statement is a statement of fact. The Board of Trustees of Des Moines University of Iowa is composed, with but one exception, of members of the Baptist Bible Union of North America, and that one exception is a Baptist, and, with all the other Trustees, subscribes unreservedly to the Baptist Bible Union Confession of Faith.

The Board of Trustees of Des Moines University, elected June 9th, 1927, is composed of the following persons: T. T. Shields, Toronto, Canada, President; Edith M. Rebman, Chicago, Ill., Secretary; Paul Riley Allen, Keokuk, Iowa; Guy H. Fish, Des Moines, Iowa; Frank Foulk, Des Moines, Iowa; H. G. Hamilton, Austin, Minn.; J. W. Hoyt, Chicago, Ill.; R. F. Jaudon, Kansas City, Kan.; R. T. Ketcham, Elyria, Ohio; Robert Kinney, Eldora, Iowa; R. S. McCurdy, Grand Rapids, Mich.; H. O. Meyer, Des Moines, Iowa; E. A. Roberts, Cleveland, Ohio; Max Schimpf, New York, N.Y.; Minor Stephens, North Platte, Nebraska; O. W. Van Osdel, Grand Rapids, Mich.; Thomas Urquhart, Toronto, Canada; Attorney Willoughby, Grundy Center, Iowa.

The summer session of the University began Monday, June 13th, and will continue until August 15th, and forasmuch as the new Board of Trustees is now responsible for the teaching of the institution, it became necessary immediately to interview the members of the Faculty, and to release at least three of them from duty during the summer session.

From this forward no person can be elected to the Trustee Board until he has subscribed to the Baptist Bible Union Confession of Faith which is, after all, only a revision of the New Hampshire Confession of Faith. The aim of the new Board will be, ultimately, to appoint a faculty of orthodox Baptists, but even at this hour such steps have been taken as absolutely insure that there shall be no teaching in any department of the university that is subversive of evangelical faith.

The Editor of this paper, in common with scores of others with whom he is intimately acquainted, in almost every place in which he has spoken in recent years, has met with parents and young people who have enquired to what university a young man or woman might safely go without danger of having their faith undermined. To such enquiries we have had no answer. We believe there are some Baptist colleges and universities in the Southern States which still stand true to the faith, but in the North, and in the Dominion of Canada, we do not know of one such Baptist institution. We are not now speaking of theological colleges or seminaries, for we think of two, one of which is only a couple of years old, and we believe they are solidly based upon

the Bible as the Word of God. But from this forward parents and others may rest in the assurance that in Des Moines University no professor would be permitted to deliver another lecture after it was ascertained that he had taught that which was destructive of Christian faith.

How The Bible Union's Control of Des Moines University Came to Pass.

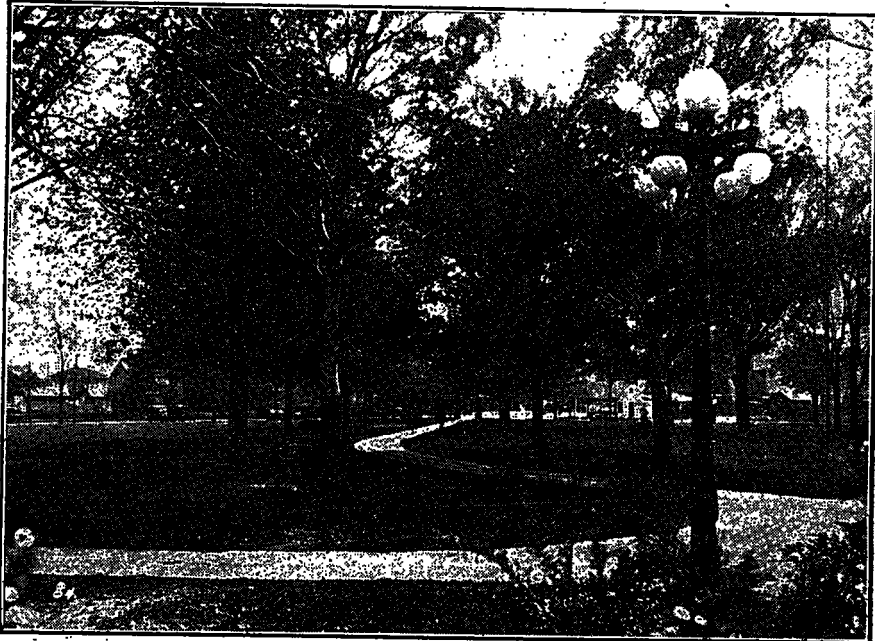
Many of our readers will be almost stunned by such an announcement as the foregoing. We confess we are scarcely able to persuade ourselves that the facts above related are not part of a dream—but to our story.

The Des Moines University is over fifty years old, and has twenty-two acres of land, and nine buildings, valued at \$682,637, against which there are mortgage bonds of \$225,000, leaving a net land and building value of \$457,637. There is an endowment in the form of invested funds of \$184,772, making total net assets, \$642,359.

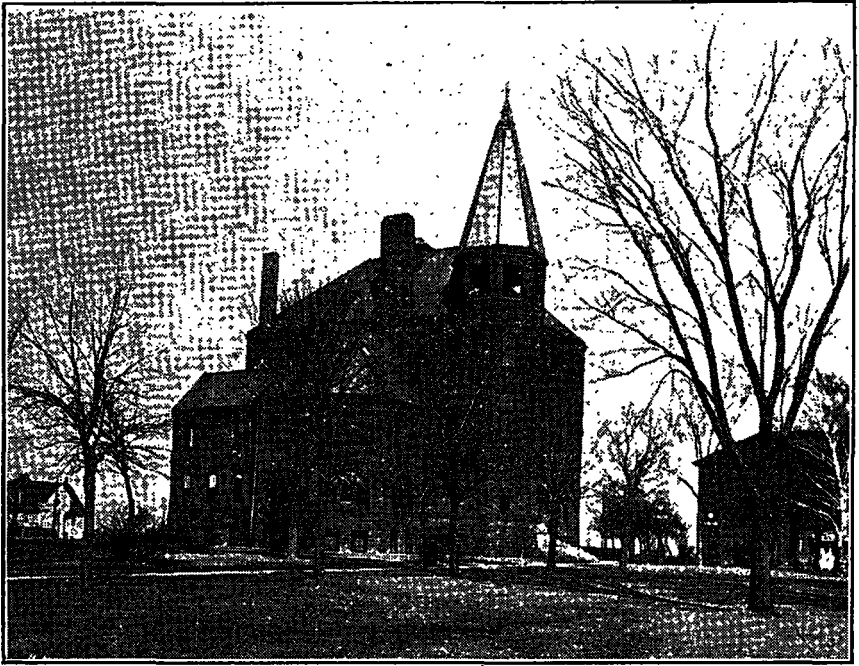
At the Annual Meeting of the Baptist Bible Union at Chicago, May 25th to 30th, the authorities of Des Moines University approached the Executive of the Baptist Bible Union, enquiring whether the Union would be willing to take over the University and operate it as a Baptist institution. An official audit of the University's affairs as of April 30th, 1927, was submitted to the Executive for examination, from which the above figures are taken.

The University's Liabilities.

In addition to the mortgage bonds mentioned above, there were liabilities of about \$105,000. The proposal of the university authorities involved, of



The Campus from the Steps of the Administration Building.



The Administration Building.

necessity, the assumption by the Baptist Bible Union of the university's liabilities, stipulating that \$50,000 should be paid within about thirty days, the balance to be provided for over a period of perhaps twelve months. The proposal involved the absolute ownership by the Baptist Bible Union of the university as successor to the present Board of Trustees.

Over \$40,000 Pledged.

At the Saturday night meeting of the Union, May 28th, the matter was considered, and subscriptions toward the first \$50,000 taken at that meeting amounted to \$23,500. This amount was later increased to a little over \$40,000. The response being so generous, the delegates felt it would be safe to go forward with the project. The Executive Committee, therefore, was clothed with full power to negotiate with the Board of Trustees of Des Moines University with a view to effecting the transaction.

The Executive Committee of the Baptist Bible Union met in Des Moines at the University, June 8th, with seven other members of the Union, and an eighth who was a subscriber to the Confession of Faith, although not actually a member. In accordance with the terms of a tentative agreement entered into in Chicago, the Executive presented the Board of Trustees with a statement showing they had with them cash and pledges (the latter to be cash within thirty days) amounting to \$46,000. The Board being assured that the Bible Union was able to carry on, immediately proceeded to reorganization. The retiring members of the Board were replaced by Bible Unionists; other resigna-

tions were then accepted, and their vacancies filled by other Bible Unionists; then the remainder of the Board resigned, so that the old Board passed out of existence and a Baptist Bible Union Board was elected, and the control of Des Moines University, within an hour, passed to the Baptist Bible Union.

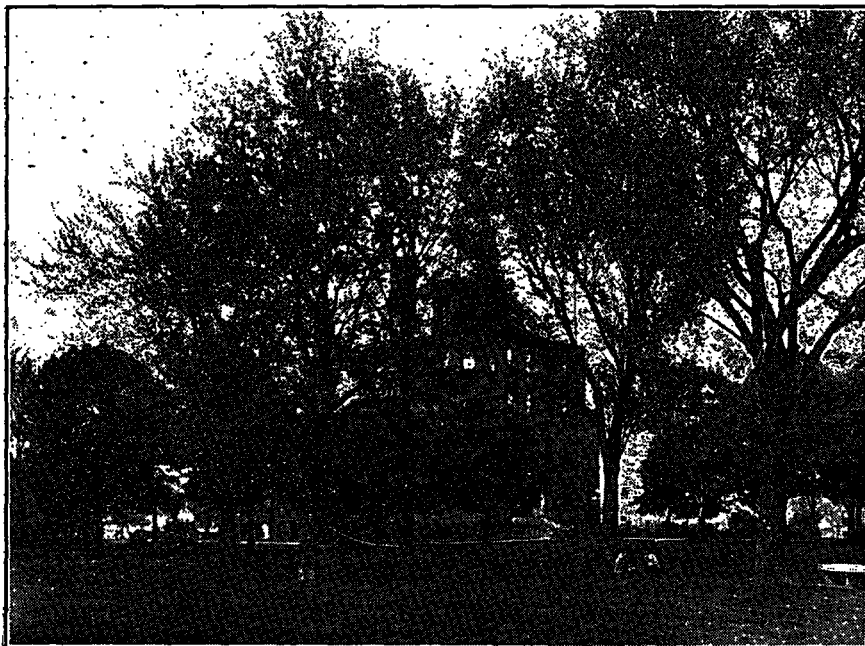
The first act of the new Board was to hold a prayer meeting, at which there came to us all a very distinct consciousness of the presence of God.

Following this every member of the Board declared his adherence to the principles of the Baptist Bible Union Confession of Faith. The Board then organized into three temporary committees for the purposes of the two days' business: a Finance Committee, Faculty Committee, and Administration Committee. The Finance Committee went thoroughly into the financial affairs of the University, and issued cheques for about \$21,000 as an initial payment on current liabilities account. This included the payment of professors' salaries up to, we believe, the end of April, with a promise that the balance due the professors would be paid some time during the month of June.

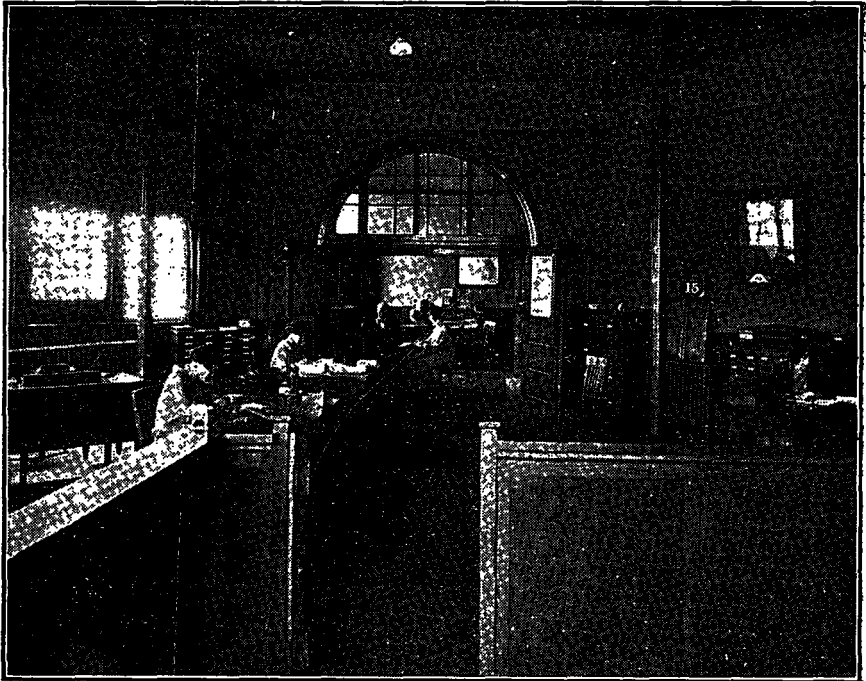
Incidentally, we may remind all those who have pledged amounts to the Des Moines University Fund, that it is necessary the cash should be forthcoming at the earliest possible moment.

The Administration Committee examined the organization of the University outside of the Faculty, and made certain important recommendations to the Board at a later hour; while the Faculty Committee interviewed the Faculty.

The meeting of the Faculty members who were in the city was held Thursday evening, and the President of the Board made a plain statement of



Another View of the Administration Building.



The General Office.

the Baptist Bible Union's position, and the principles upon which the university would be conducted. He told the Faculty that absolute frankness, he believed, was the best policy, both on the part of the Board and the Faculty; that the Trustees had subscribed to the Confession of Faith, and it would be their policy to permit no teaching in any department of the university that was contrary to the great principles therein set forth. He stated that it would be the aim of the Baptist Bible Union to make Des Moines University essentially a Baptist institution, standing in all departments for the great principles for which Baptists in the past have stood. Copies of the Bible Union Confession of Faith were distributed, and members of the Faculty were asked to give them prayerful consideration, and meet the Faculty Committee the following day, when they would be expected to say, without any mental reservation, whether they were in accord with the principles of the Confession of Faith.

President Buswell, of Wheaton College, had been asked to meet with the Executive Committee at Des Moines, to give them the benefit of his counsel. In addressing the Faculty he spoke of the importance of professors regarding their position as affording them opportunity to lead souls to Christ. Among other questions he asked if there were any present who did not believe the Genesis account of creation to be true. The professor of Biology immediately raised his hand. Later the same professor warned the Board, through the Faculty Committee, against shutting the door of the University to truth.

The Faculty Committee's meeting with the Faculty on this occasion was

a very happy one. The following day the Faculty members were interviewed by the Committee personally. We quote the following report from one of the Des Moines daily papers which is an accurate statement:

"The first step in the routing of modernism from Des Moines university last night brought forth the resignation of Dr. Howland Hanson, head of the department of religious education for many years. Previous to his university connection he was pastor of the First Baptist Church here, the largest of that denomination in Iowa.

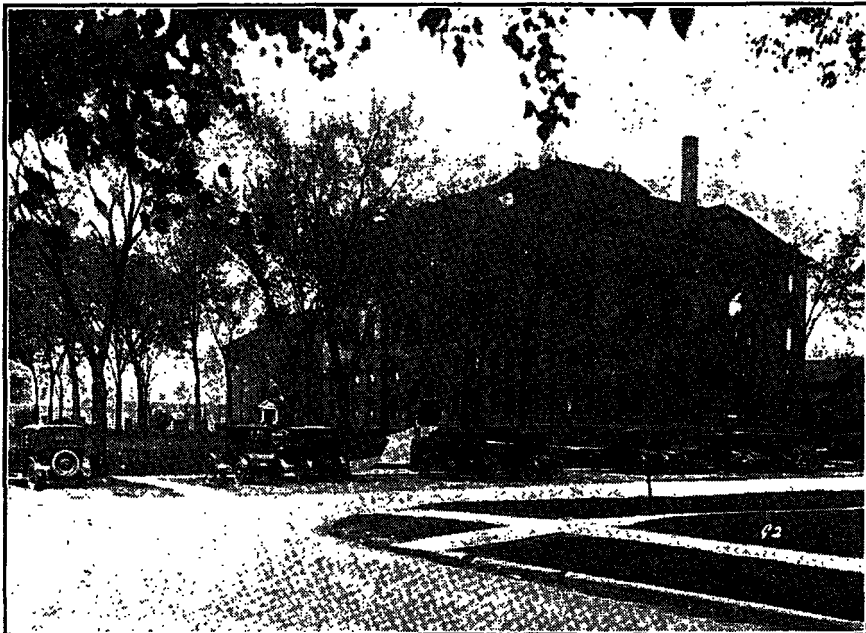
"Among other resignations expected to follow as a result of the fundamentalist policy is that of Norman M. Grier, instructor in biology. It is understood that these resignations will come because of failure to subscribe absolutely to the creed of the Baptist Bible Union of North America. The Union has taken over the university to run it as a fundamentalist institution.

"There will be no teaching of evolution, no teaching of higher criticism of the Bible, and no one will be permitted to teach in any department whose teaching would deny the divine inspiration and infallibility of the Bible as the Word of God, according to Dr. Shields, also president of the new Board of Trustees of the university.

"Insisting on absolute loyalty to confession of faith of the Bible Union, the Trustees will make an amendment to the charter of the university which will state that no Trustee shall vote unless he has subscribed to the confession of faith, and that he shall subscribe annually.



Campus Scene.



Science and Arts Building.

"Dr. Hanson last night refused to make any formal statement in regard to his leaving the university.

"I arrived in the city this morning from Chicago and found the faculty seated on the mourners' bench at the university", he said. "Each was appearing before the new Trustees in a personal interview. I knew this Bible Union group had criticized me for many years. I knew it would be inconsistent of me to remain with the university after such criticism, and that it would be inconsistent of them to ask me to. Therefore it was a sort of mutual agreement between us. We both recognized the incompatibility of the situation."

"Resignations of other faculty members may follow, it was indicated last night. However, Dr. Shields stated that many of the faculty were strictly in harmony with the new standards.

"Although Dr. Hanson is leaving the university immediately, some faculty changes will not be made until fall, Dr. Shields said. Summer school classes will be opened Monday in all subjects for which there is a demand, he said, and there will be no appreciable changes in courses of study in the fall. "Ultimately we expect to have every instructor in the university a member of a Baptist Church", he said, "however, for the present, we will not demand membership, but we will demand that they subscribe to our Confession of Faith."

In addition to the above, the Des Moines paper printed entire the eighteen articles of the Confession of Faith of the Baptist Bible Union.

That some changes were needed in Des Moines University will be evident to Bible-loving Baptists from the following statements which we quote from an article in *The Des Moines Sunday Register* of June 12th discussing the re-organization of the University:

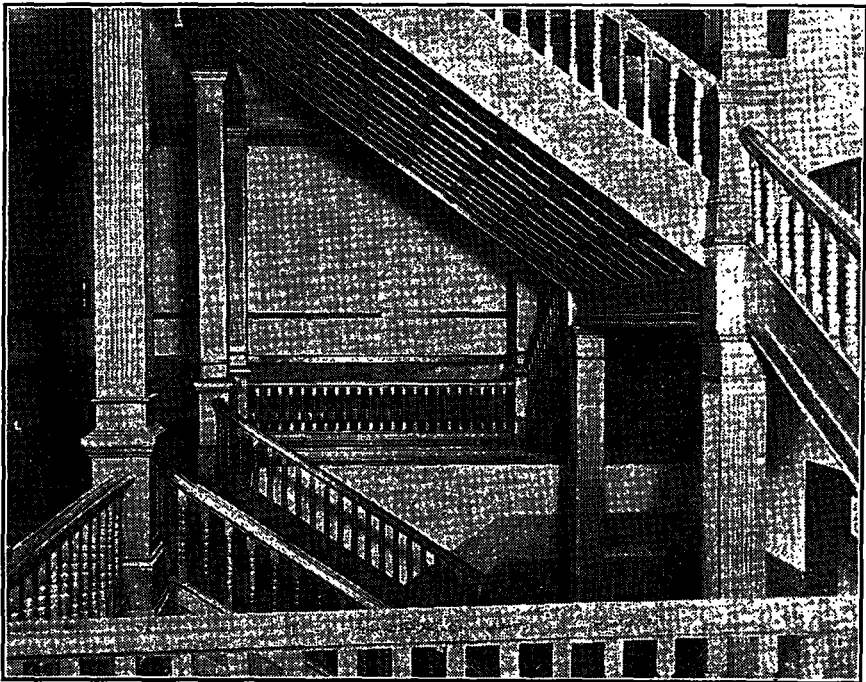
"Dr. Grier was brought to the University last fall as Professor of Biology on a two-year contract which stated that he was to have freedom in teaching evolution. He came here from Dartmouth University, where he was Assistant Professor of Evolution.

"Under the limitations of the new Board of Trustees it is simply impossible to teach biology as it should be taught," he said last night. "I could not tolerate this interference with my work, so I am seeking a new connection."

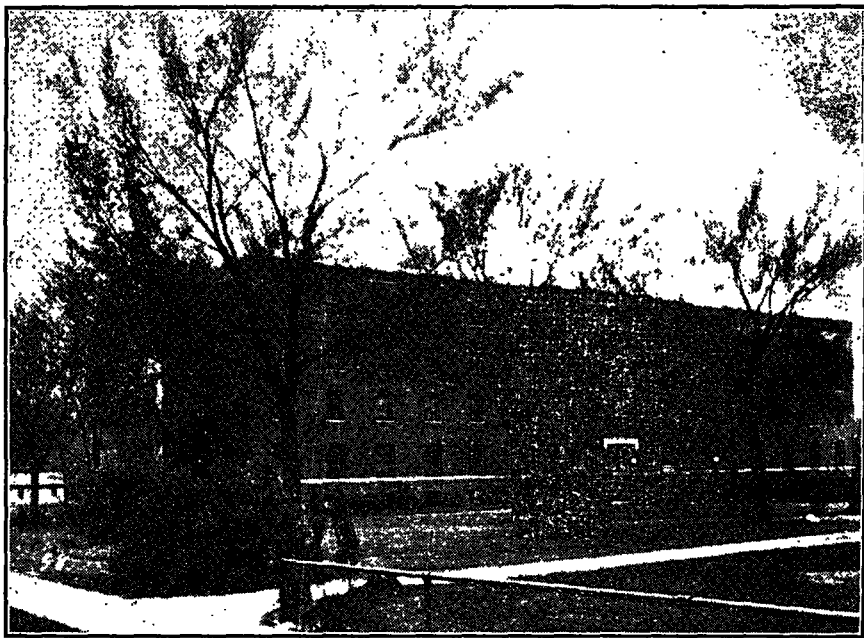
Dr. Grier is the professor who honestly raised his hand in answer to President Buswell's question as to whether any professor present did not believe the Genesis account of creation to be true. The faculty committee and the trustee board as a whole admire the absolute frankness of Dr. Grier. Fundamentalists have little difficulty with gentlemen of Dr. Grier's type. They are honest and straightforward and plainly declare what they believe, and while no true believer could support such teaching as Dr. Grier's, we appreciate his honesty to the full. Our readers will be able to judge, from Dr. Grier's own statement, of the necessity and value of frank dealing with professors on the part of those responsible for the teaching of a University.

The University to be True to the Faith Once Delivered.

It is the aim of the Baptist Bible Union to develop in Des Moines University a great Christian school of higher learning which will be absolutely



The Stairway in Science Hall.



Eleanor Childs' Hall, Women's Dormitory.

free from the taint of modernism. We hold there is no good reason for the existence of a denominational university if it be nothing more than a duplication of the state institutions. It would be folly for Baptists, being compelled to pay their share of taxes for the upkeep of a state educational system, voluntary to tax themselves again for other schools and colleges which are no different and no better than similar institutions operated by the state. *But there is a mighty argument in favor of the establishment and maintenance of a university which shall be essentially Christian through and through, and distinctively Baptist.* Then such an institution becomes a missionary agency in the training of young people for the ministry and other forms of Christian service at home and abroad.

The University and the Fundamentals of the Faith.

The Des Moines University will be operated in harmony with the great fundamentals of the faith such as: the divine inspiration, infallibility, and authority of the Bible, as being the very Word of God; the virgin birth of Christ and His essential Deity; His expiatory sacrifice—the Just for the unjust to bring us to God; His literal, physical resurrection; His ascension to the Father's right hand, and His personal return,—in short, *Des Moines University will teach the supernaturalism of Christianity as opposed to the naturalism of modernism which is prevalent to-day.* It is well-nigh impossible to address an audience of any considerable size in the United States or Canada, in the interests of the fundamental principles of the gospel, without being requested either by parents or by young people themselves to name some institution of higher learning to which young people may safely go. *The Baptist Bible Union pro-*

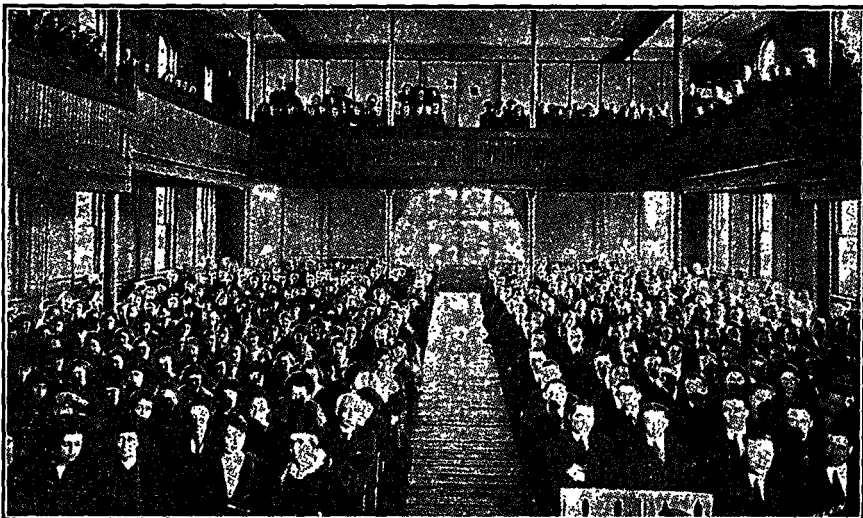
poses to operate Des Moines University in such a way that there shall be absolutely no question in anybody's mind that it is standing in the class-room as well as at Conventions for the great principles of a supernatural gospel. We recognize that when an institution appeals for public support, the onus rests upon such an institution to demonstrate that it is worthy of the support it asks. Hence an institution that calls itself Baptist must prove beyond all peradventure that it is serving distinctively Baptist interests if it is to deserve Baptist support. Too often the opposite of this is argued.

The Modernistic Colour of Many Baptist Institutions.

We have no desire to precipitate a controversy with other colleges and universities, but it will be generally admitted that the majority of such Baptist institutions in the Northern part of the continent are leavened with "the leaven of the Sadducees." If ever distinctively Christian schools and colleges and universities were needed they are needed to-day. We have before us an article in the *World's Work* for June, entitled, "Atheism Rampant in Our Schools." The article shows how "The American Association for the Advancement of Atheism, Inc." is establishing branches in many of the universities of the land. The branches select their own names, and the article referred to gives a few of them. "In Philadelphia the high school students rejoice in the name 'God's Black Sheep'. In Los Angeles the name of the junior atheists is 'The Devil's Angels'. In Rochester, New York, they call themselves 'The Damned Souls'. In the University of Wisconsin they call themselves 'The Circle of the Goddess'. In the University of North Dakota they call themselves



Parlors, Eleanor Childs' Hall.



Assembly Room and Chapel.

'The Legion of the Damned'; the head of the society is called 'His Satanic Majesty'. The article says:

"The first college atheist body to be organized in the United States through the influence of the A's—as the American Association for the Advancement of Atheism, Inc., is called by its members—was at the University of Rochester, Rochester, New York, a Baptist institution. The students there chose as their name 'The Damned Souls', and this name has been copied by other college organizations over the country. Since it is the oldest of the college organizations, I arranged to attend a meeting to find out, if I could, just what goes on at a college atheistic meeting. Through a bit of management I was allowed to attend, as these organizations usually meet behind closed doors.

I was particularly interested in Salvatore Russo, president of the Damned Souls.

* * * * *

The meeting was held in Russo's home. His father is a manufacturer of spaghetti in Rochester, and the family occupies a two-family house, having both the upstairs and the downstairs. The Damned Souls met in the upper part.

Seventeen members were present, seven of the number present being girls. It is, I found, the proportion that holds through the organization and the number out was about the average number. The subject at this meeting was not religious, as each time the subject changes. Two speakers, who had been previously chosen among the members, were assigned the subject, 'Resolved, that marriage is an antiquated institution and should be abolished.'

The speaker who had the affirmative launched with spirit and dash into an attack on marriage. 'I pity my honourable opponent on the other side,' said he. 'First we must get rid of the idea that marriage has anything to do with religion. Of course, there are pagan rites hanging on to it like mistletoe to a dead tree, but the church grabbed marriage and for centuries had a throttle hold on it. Now, thank goodness, we're beginning to tear its fingers off.'

He attacked marriage as a wornout institution. It had no logic, it wasn't good psychoanalysis, and it hadn't anything to do with morality.

'The children are the only things we have to consider,' he said, 'and they have nothing to do with morals.' He had no solution as to what to do with children born outside of wedlock.

The whole affair was conducted as a debate. The other speaker defended marriage on sentimental grounds and for the sake of the children, but he had the unpopular side at that meeting. The first speaker was allowed a rebuttal. The popular decision was for the affirmative. Seemingly the girls were as much in favour of it as were the boys.

The formal meeting broke up and groups of twos and threes began to discuss different aspects of marriage.

One girl, tall and blonde and good-looking, said:

'The more you know about marriage the less you think of it. It's like Christianity—fine in theory but doesn't work out.'

Contraception was discussed freely and without hesitation.

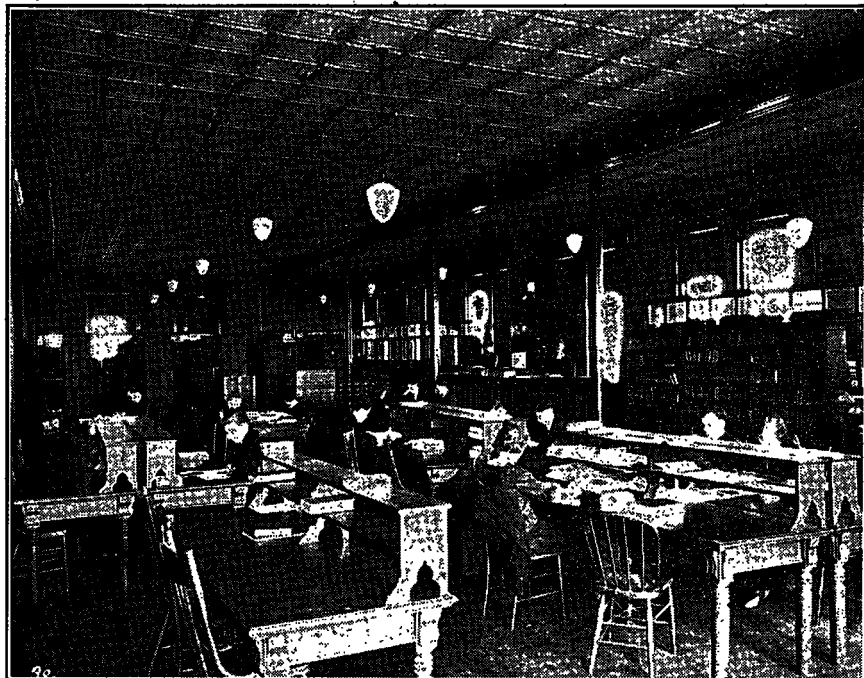
'Sex is what makes the world go round and we've got to look it in the face, as we should any other fact, and try to solve its problems,' said another.

Other things in the article were still more shocking, but it is surely worthy of note that "The first college atheist body to be organized in the United States . . . was at the University of Rochester, Rochester, New York, a Baptist institution."

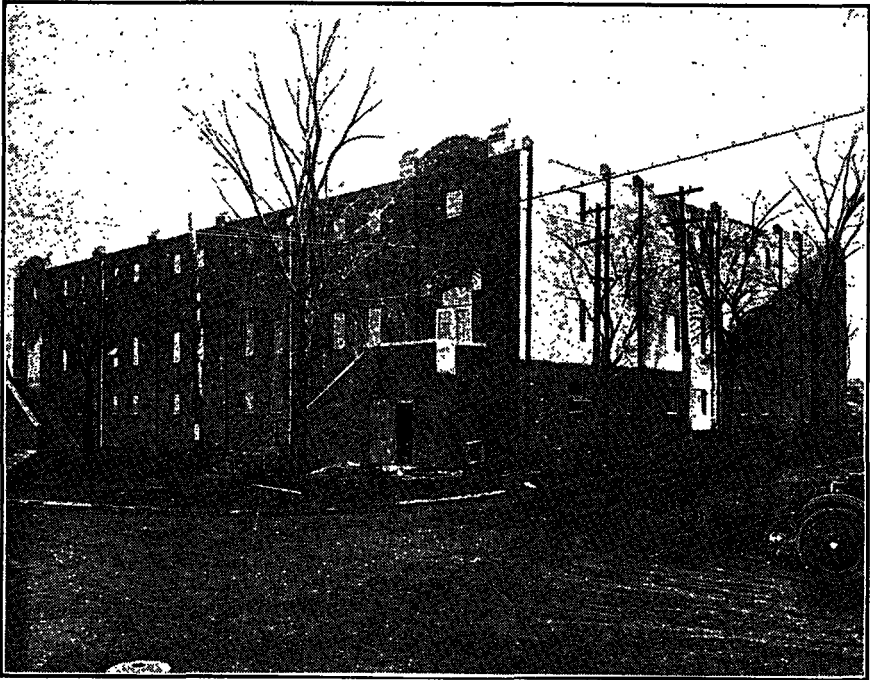
How many Christian parents would willingly expose their children to such influences as this?

AN EDUCATIONAL IDEAL.

Years ago we met a young man who had been graduated from Acadia University at a time when that University was theologically sound. He asked us if we had ever met Professor E. M. Keirstead. It was before Dr. Keirstead came to McMaster University, and our reply therefore was in the negative. He



The University Library.



The New Physical Education Building.

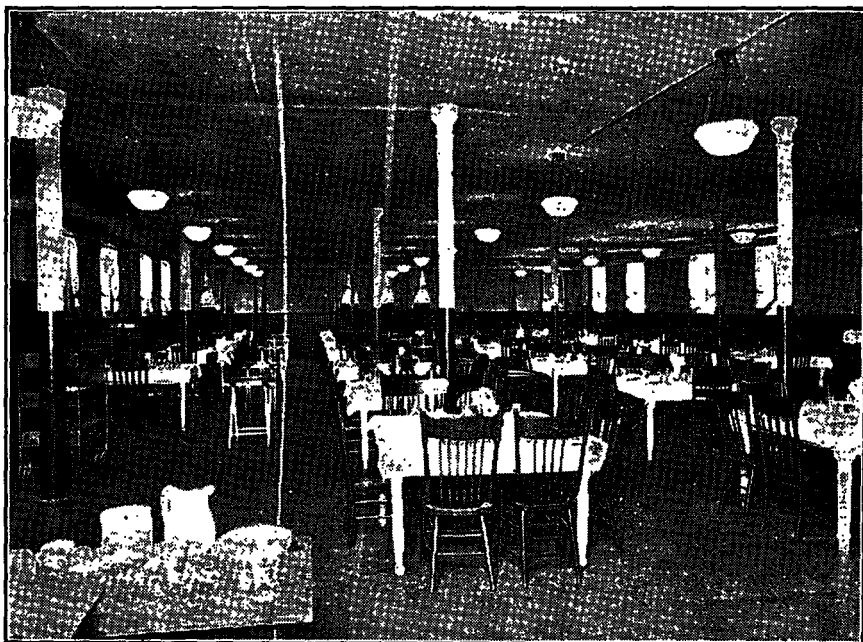
then said, "Dr. Keirstead is the most wonderful man I have ever known. He made the religion of Christ real to me." We asked him what he meant by that, and he replied to this effect: "It seems impossible for Dr. Keirstead to think of anything apart from Christ. Whether he teaches mathematics or languages or literature or theology, it is all the same. He views everything in terms of the universal, and finds his way to Him Who is the centre of the universe. Under his teaching no one could ever think of Jesus Christ as being other than God." It was a fine testimony, which we found abundantly justified when in later years we came to know very intimately that mighty man of God.

To such an educational ideal Des Moines University will henceforth be dedicated. Believing as we do respecting Christ that He is "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence," it is impossible to conceive of truth in any realm as being unrelated to Christ. And any teacher or professor who knows Christ will, of necessity, teach his subject from a distinctively Christian point of view, and will endeavour so to lead his students that each, irrespective of the particular vocation for which he is being trained, will relate all subjects to the Supreme Revelation of truth, with a view to leading each student to resolve, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

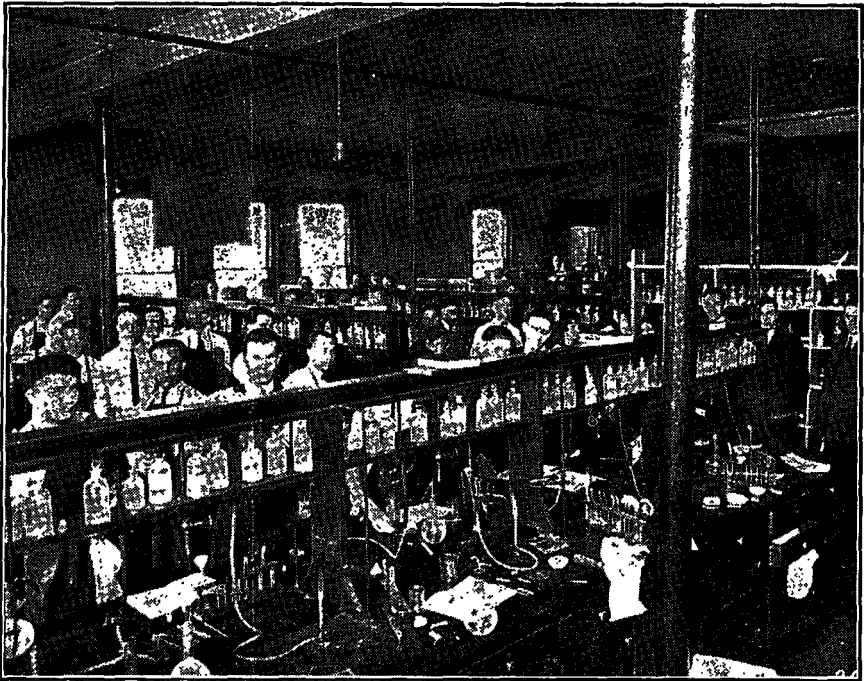
We insist that such an educational ideal involves no stultification of the intellect, since it is written of Christ that "in him are hid all the treasures of wisdom and knowledge", and since we are admonished to "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." No man need fear that absolute submission to the authority of God's Word will lessen his mental capacity or impair his intellectual vigour. The time has come when we ought, with all our hearts, to repudiate the arrogant assumptions of an unbelieving scholarship, that the believer's devotion to the person of Christ, and his acceptance of the revelation of God in Christ, is the result either of ignorance or of mental indolence or incapacity. Des Moines University will not fear that it will suffer in contrast with other similar institutions of learning by its bold acceptance of the ancient answer to the question, "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air"—"God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

DES MOINES UNIVERSITY DESCRIBED.

Geographically, Des Moines is centrally located so as to serve the northern half of the Continent. Of course the majority of its students will naturally



The University Commons.



Chemistry Laboratory.

come from the middle west; but we believe those who desire a distinctively Christian university, will be willing to travel long distances to enjoy its special advantages. The University has a magnificent campus of about twenty-two acres. We print in this issue an aeroplane view of the campus with its buildings, taken, however, before the new physical education building was erected. The other cuts will speak for themselves and give a good idea of the physical equipment of the university.

The Faculty of the University is not yet complete. In the meeting with the members of the Faculty referred to in this issue, we found many devout, and we believe scholarly, professors, who are in heartiest accord with the aims of the Baptist Bible Union. As about thirteen of the Faculty had already decided to leave the university before the Baptist Bible Union took it over, there will probably be about twenty vacancies to be filled. We ask all our readers to pray daily that the right person may be found for every one of these vacancies, and also that the man of God's own appointment may be discovered for the presidency of the institution. The task of the President will be a heavy one. He must be, first of all, a thorough-going Christian, and a Baptist, who, with all his heart, believes the Bible to be the Word of God, and who holds fast by the faith once for all delivered to the saints. In addition to that, he must have such scholarship as would fit him wisely to direct a university like Des Moines, which does not mean, we believe, that he needs to be a great scholar in the technical sense of the term: such scholarship is more necessary in a profes-

sor than a president, but he does need to be possessed of executive ability. An institution the size of Des Moines University needs a strong man at the head. The Board of Trustees know the man they need, but they do not know his name nor do they know his address! We are sure the Lord knows both. We therefore ask our readers earnestly to pray that the right man may be discovered to the Board.

THE FINANCIAL NEEDS OF DES MOINES.

We have already stated that the current liabilities of Des Moines University amount to one hundred and five thousand dollars. Of this amount, forty-six thousand dollars is in sight, and will be paid within the month, leaving a balance of fifty-nine thousand dollars yet to be raised in order to discharge that obligation. The actual cost of operating Des Moines University, including thirty thousand dollars for mortgage principal and interest, the Finance Committee estimate will be about two hundred and fifteen thousand dollars. The regular college income, including tuition fees and interest on invested funds, may conservatively be placed at one hundred and fifty thousand dollars a year. This will leave a balance of sixty-five thousand dollars a year to be provided for by the Baptist Bible Union, and its friends. Our task, therefore, from now till June, Nineteen hundred and twenty-eight, will be to raise the balance of fifty-nine thousand dollars on current liabilities' account, and sixty-five thousand dollars for operating expenses, in round figures, one hundred and twenty-five thousand dollars. After that our annual obligation will be sixty-five thousand dollars, and whatever else we may be able to raise to reduce the mortgage indebtedness.



Advanced Chemical Laboratory.



Corner of Quantitative Analysis Laboratory.

HOW CAN THIS BE DONE?

How can this be done? We do not know of a single modernistic educational institution that is being supported in any adequate way by the public generally. There are some such institutions, like Chicago University, which have enormous endowments provided by a few rich men, but modernistic institutions soon discover that the rank and file of the people are not willing to contribute to their support. On the other hand, the few institutions which are standing uncompromisingly for the "faith once for all delivered", while they are not over-supplied with wealth, are nevertheless carrying on their work comfortably. Modernism never fails to bring bankruptcy both to educational and missionary treasuries. Des Moines University will make its appeal for support to Bible-loving Baptists all over the continent. Doubtless there are some of the Lord's stewards who have large means who will welcome an opportunity to invest their money where they can be absolutely sure it will be employed to inspire and strengthen rather than to destroy faith. But in the main, Des Moines will depend upon the support of the rank and file of the people, and of the churches who still believe the Bible to be the Word of God.

A HEAVY BURDEN, BUT—GOD!

Doubtless some will charge us with having been led to assume a burden that is too great for us. To this, without argument, we plead guilty. The Baptist Bible Union has undertaken this great responsibility in the confidence

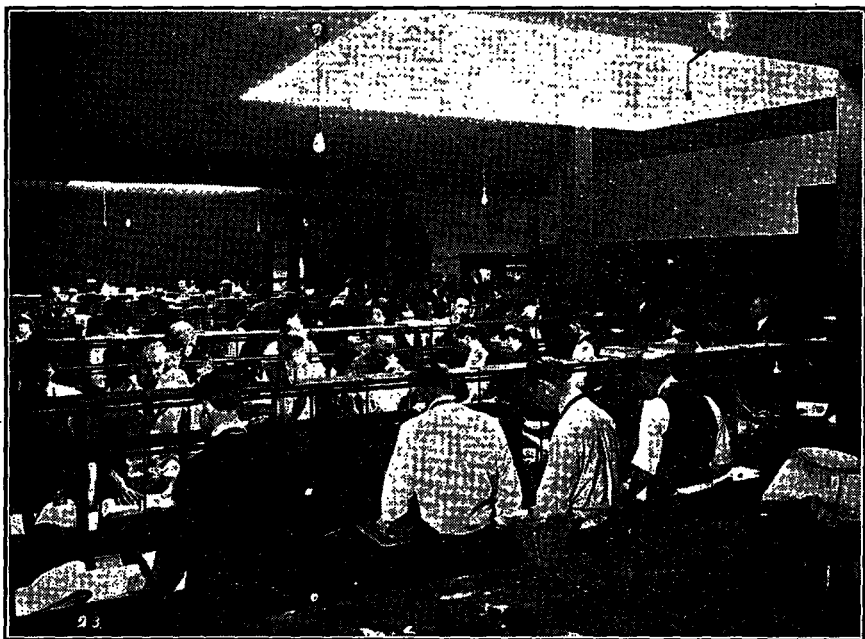
that the whole movement is of God, and believing in the supernaturalism of Christianity, we believe we shall be supernaturally helped to carry through this great project to success, by which we mean to say that, God being our Helper, we cannot fail.

HOW ALL MAY HELP.

We therefore, first of all, ask all our readers earnestly to pray that God may set His seal of approval upon this act of faith. Modernism is a college disease. There it is hatched, and by means of college influences it is disseminated. We believe God is giving us in Des Moines an opportunity to demonstrate that when the Bible is given its place as the Word of God in the heart of a great university it will do for a university what it does for a church, and we hope to prove that a university founded on the Word of God can succeed gloriously in the very place and under the same conditions in which modernism has led it to bankruptcy. We ask our readers, therefore, to pray that God will help us to set up in Des Moines University a standard of Fundamentalism which will challenge the attention of the educational world, and prove to a demonstration that the exaltation of Christ and His Word is indispensable to a broad-based and symmetrical education.

OUR FINANCIAL NEEDS.

We appeal to our readers in the second place to help us by their contributions. We appeal to the Lord's stewards for large gifts of thousands and tens of thousands, as well as for smaller contributions. Copies of the Baptist Bible Union Confession of Faith will be sent on application to all who desire them; and we shall welcome any bequests which may be conditioned upon the Uni-



Pharmacy Laboratory.



Prescription Laboratory.

versity's loyalty to the principles of the Confession of Faith. Indeed, we hope those who send us money will send it to us strictly on that condition. It will strengthen our position in this respect, that it will enable us to show all would-be helpers of the University that we are absolutely bound to be loyal to the truth. *We suggest that every Bible-loving Baptist who reads this pamphlet should become not only a contributor to the University, but that he should constitute himself a committee of one to solicit subscriptions from all his friends. We believe there are thousands of Baptists throughout the United States and Canada who still believe the Bible to be the Word of God, who will welcome an opportunity to invest a proportion of their means in this great enterprise.*

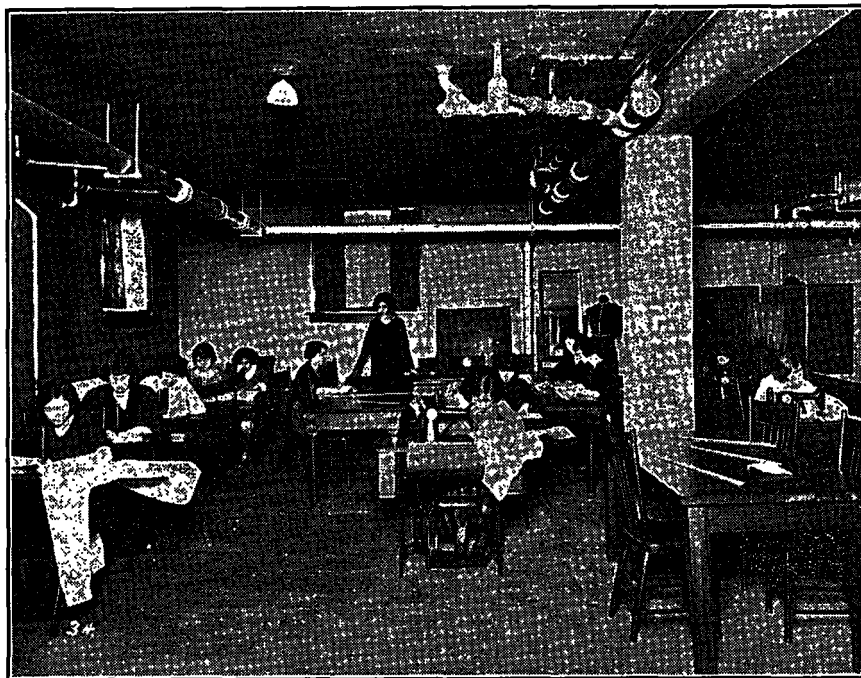
HOW THE FIRST MONEY WAS RAISED AT CHICAGO.

The story of the first \$23,500 raised for the University is one of thrilling interest. The Bible Union meeting of Saturday afternoon, May 28th, divided into state groups, the only Canadian province represented being Ontario. One minister in Illinois, whose wife is dead, has a little grandson who is as the apple of his eye. He had managed to get a thousand dollars in the bank, which was to be used for the education of this splendid little boy. But when this matter was considered, this heroic soldier of the Cross, with deep emotion, subscribed that thousand dollars, and said he would trust the Lord to provide the means for his grandson's education when he should be ready to go to college. Another pastor from Iowa said he had no money that he could give, but he

would give his note to the bank and get a thousand dollars and pay interest on it until such time as he could either pay it himself or get his friends to help him pay it. Pastors of small churches from the Atlantic to the Pacific were so wrought upon by the Spirit of God that they dared, in His name and in dependence upon Him, to promise sums which, but for divine help, would have been impossible.

Telegrams were despatched on the Saturday night to distant places, and pastors who had not had the benefit of the inspiration of the meeting, and whose information was necessarily more limited than that enjoyed by the members of the Union present, were thrilled by the prospect presented; and when the telegrams were read to their congregations, the people responded generously. Wealthy Street Church, Grand Rapids, wired back one thousand dollars; Calvary Baptist Church, New York, wired a thousand; and sent twelve hundred and fifty in cash by Tuesday. Other churches responded with equal readiness.

We confess to have had some question in our mind as to how Ontario churches would respond to an appeal for an institution far removed in the United States. We would not mention it only that we have been especially requested to do so, as some of the brethren in the United States feel it may have value there. We returned to Toronto Saturday morning, June 4th, and had to leave again Tuesday night; but the appeal in Jarvis Street on Sunday resulted in a subscription of eighteen hundred dollars, over seventeen hundred of which was in cash, the remaining hundred to be paid in a few days. Stanley-Avenue Church, Hamilton, sent their cheque on Monday for three hundred



Sewing Class in Domestic Science Department.



Class in Domestic Science.

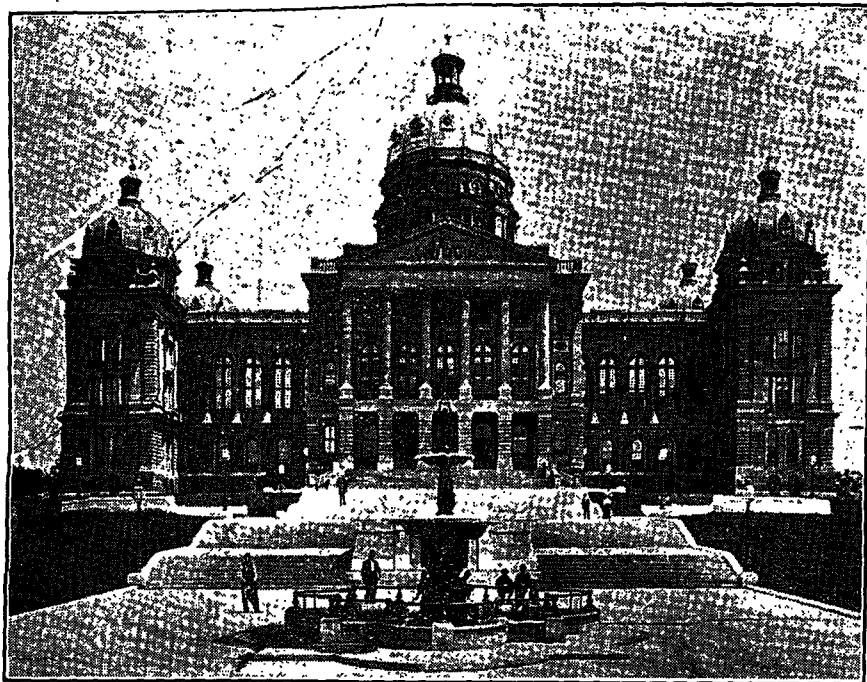
dollars; and at the Tuesday night meeting the Oakwood Church, which has a membership of two hundred and twenty-five—and whose membership has more than doubled within the last six months—through its pastor, promised a dollar per member. Mount Pleasant Road, and Annette Street Churches, Toronto, joined heartily in the movement, as did also Wortley Road, of London, Ontario, with some friends from other churches in London. The result was we were able, with but three days in which to collect it, to take a cheque with us to Des Moines of twenty-five hundred dollars, which was followed afterward by two or three hundred dollars sent by telegram.

But more and more, as there is neither Jew nor Greek in Christ, we are coming to feel that Canadian and United States citizens are one when bound together by a common faith in Christ and His Word.

Make all cheques payable to the Treasurer of the Baptist Bible Union, Des Moines University Fund, addressing your letter to the Baptist Bible Union, 340 Monon Bldg., 440 S. Dearborn St., Chicago, Ill., or to Des Moines University, Des Moines, Iowa.

SUMMER REGISTRATION.

We have received a telegram this (June 15th) afternoon, that the Summer school registration to date is one hundred and seventy, with fifteen more expected. In view of the unsettled conditions of the university for some months, this is considered by all concerned a most satisfactory registration.



Iowa State Capitol, Des Moines.

The telegram tells us that a most optimistic feeling obtains among the students and faculty; that the Summer faculty is now complete. The Board has been fortunate in securing Dr. W. B. Riley, of Minneapolis, to deliver a five-day course of lectures on Evolution, together with a number of Bible addresses. Bible teaching will be a prominent feature in the Summer course, and able teachers have been secured for this work.

FALL SESSION OF THE UNIVERSITY.

Registration for the Fall session will begin September 16th, by which time every department of the university will be fully manned and ready to carry through the season's work.

UNIVERSITY DEPARTMENTS.

As at present organized, the colleges and schools of Des Moines University are as follows: the College of Liberal Arts; the College of Education; the College of Engineering; the College of Pharmacy; the School of Fine Arts, including Conservatory of Music; the University Institute; the Extension Division. We have not before us the exact figures for the year 1926-27, but the enrolment for 1923-24 was as follows: College of Liberal Arts, 683; College of Education, 56; College of Pharmacy, 102; School of Fine Arts, 119; University Institute, 35; Summer School, 412, a total of 1,407. The enrolment for 1924-25 showed a twelve per cent. increase over 1923-24.

AN EDUCATION DAY.

We venture also to suggest that as early as practicable in September a special Educational Day might be observed, when offerings could be received for the University Fund. If this were done throughout the Continent, probably thousands of people who, because their gifts will be small, would not otherwise be heard from, would gladly participate in the University's support. By this means a good many thousands of dollars could be collected. We respectfully pass on this suggestion to the brethren.

BAPTIST BIBLE UNION OFFICERS FOR 1927-28.

The following officers were elected for the year 1927-28: President, Dr. T. T. Shields, Toronto, Canada; Vice-President, Dr. J. W. Hoyt, Chicago, Ill.; Secretary-Treasurer, Miss Edith M. Rebman, Chicago, Ill.; Executive Committee: Rev. R. T. Ketcham, Elyria, Ohio; Rev. H. O. Meyer, Des Moines, Iowa; Dr. W. B. Riley, Minneapolis, Minn.; Mr. Edward A. Roberts, Cleveland, Ohio; Mr. Max Schimpf, New York, N.Y.; Mr. Thomas Urquhart, Toronto, Canada; Dr. O. W. Van Osdel, Grand Rapids, Mich.

TRUE EDUCATION.

A Commencement Address.

By Dr. T. T. Shields.

Delivered in connection with the Commencement Exercises at Wheaton College, Wheaton, Ill., June 16th, 1926.

Without flattery, but with the utmost sincerity, I feel constrained to express my deep gratitude to God—a sentiment which I know is shared by a great multitude of people—for Wheaton College. When so many institutions of higher learning have become culture-beds for the breeding of ideas which are destructive of all Christian faith, evangelicals of every name must rejoice that there yet remain a few colleges, of which Wheaton is one of the most conspicuous, in which the Bible is still believed to be the Word of God, and Jesus Christ is worshipped as the Son of God, and God the Son; and where the cardinal principles of Evangelical Christianity are taught and defended. Such institutions are fortresses of truth; and are doing much to hold the line against the enemy in the long war between Revelationalism and Rationalism.

I beg also to be permitted to express my own hearty felicitations both to President Buswell and to this College: to the President, that he has been honoured by having been selected for a position in which he may freely exercise a great evangelical, teaching ministry; and to the College, that it has found a man so able and determined to maintain the evangelical and educational traditions of Wheaton.

My words this morning, however, will be directed especially to the members of the graduating classes. I venture to offer you, young ladies and gentlemen, my very hearty congratulations on having reached what, perhaps, has long seemed to you to be the peak of your ambition; or, what some of you possibly may have regarded as the ultimate haven of your desire; or, as the end of a long and arduous journey of exploration in quest of a new world of knowledge; or, what some of you may have anticipated as the achievement of the final victory in the war that must be waged for the possession of Wisdom's treasures.

I congratulate you, I say, on having reached what, in the beginning of your course, you may have regarded as the goal; but it must be my task this morning to endeavour so to define and identify the place at which you have arrived in life's great adventure, as to show you that you really have not reached the highest peak, but have only put on your shoes in the early morning

for a long, long, day of mountain-climbing. Your intellectual ship has not reached her haven, but is now weighing anchor and unfurling her sails, like Solomon's ships of Tarshish, to go to Ophir for gold; and though you have made a toilsome journey, your feet have touched but the fringe of the shores of the great continent of Truth whose interior no mortal has yet explored; while such victories as you have achieved have been only the slaying of a lion and a bear in the wilderness in preparation for life-long battles against the giants of Philistia who would bar your passage to the possession of a kingdom and a crown.

I shall not apologize in this Christian institution for bringing you such counsel as I have to offer from this divine treasury of wisdom which we call the Bible; for all that is noblest in art, and truest in literature, and sublimest in music, and just in law, and equitable in commerce and industry, and beneficent in education, and vital in religion, have found their spring and inspiration in the Bible.

What is the Bible? From Genesis to Revelation, it is the record God has given to us of His Son: For, bear in mind, the Old Testament is just as truly a record of Jesus Christ as the New. The Bible is an inspired and infallible biography of one Person, and that Person is the Author of Truth, and the Creator of all things, "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Therefore if we hold before our view the whole sweep of Time—the past, the present, and the future—it has been, and ever will be true, that in languages, in literature, in history, in all branches of science, in mathematics, in philosophy, in religion, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report", whatsoever there is of virtue or of praise in all the universal domain of Truth find their beginning and ending, their Alpha and Omega, in Jesus Christ.

Before I suggest to you certain biblical principles which we shall turn over for the guidance of our thought this morning, I would pause to enquire, What is education? What is it in itself? What is its function? What is its ultimate purpose? Why have you spent these years in Wheaton, and what are you now advantaged by your stay? Education must never be regarded as a finality; for it knows no terminus, it is never static, it is never finished, it is never complete. Education is not a possession, but a process; not an achievement, but an art; not a sword, but swordsmanship; not a box of tools, but skill to use them; not a pen, but a mind to inspire it; not a kingdom, but wisdom to govern it; not a chariot to ride in, but wings to fly with. Hence education is subjective rather than objective; but it is a discipline which effects a subjective state which is in harmony with objective truth. That is to say, it is not in books, but in the man himself; it is not that which is written on tables of stone, but that which is written on fleshly tables of the heart. And I venture to affirm that no man is being educated in the truest sense unless the principles of the Bible, which really emanate from the Author and Source of Truth, are being applied for the discipline of the whole man, and for the definition of truth in all realms.

One of the proofs of the divine character of the Bible, for me at least, consists in the fact that its principles are in accord with the nature of things; for the Bible is supernatural in the sense that it is the Word of the Sovereign of nature, and that it reveals that which is beyond the reach of unaided human reason. But there is a sense in which it is never contrary to nature, for it is the Word of the Author of the nature of things. As an illustration of its accord with the nature of things, I call your attention to two biblical principles which are a part of the warp and woof of life. In Galatians the Apostle Paul describes certain people as desiring to be under the law: "Ye that desire to be under the law, do ye not hear the law?" But he also describes a kind of life that is subject to no objective law: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

I.

Let us look, then, at these two principles in juxtaposition and contrast. Paul was writing to certain people who desired a ceremonial mould for the regulation of their religious life. And that attitude of mind, in a certain carnal or natural state, is common to us all. One who is not master of his steering wheel may desire to have flanged wheels to his car that it may run on prescribed tracks. This attitude indicates a desire to be subject to environment, to lean upon others' opinions, to transfer responsibility to another's will, to live a life which may lazily slip into a ready-made mould. Those who exemplify this attitude toward life, do not choose the hat which is becoming but that which fashion prescribes; they do not desire that which is essentially true because it is true, but that which accords with the intellectual vogue of the day. They prefer a wall at the edge of the precipice, to a mental and physical poise which would make them unafraid of that which is high; they prefer an outward law to an inward impulse; they would be compelled to duty rather than impelled to voluntary service.

The second principle belongs to the nature of things. There is a nature which has an inherent right of self-expression; there is a life against whose full and free expression "there is no law." We hear much nowadays about the right of "self-expression". The justification of that contention depends upon the nature of the self to be expressed. There is a self which merits crucifixion; and there are principles against whose expression there is no law. If you go into the orchard in the early summer and find on the tree a tiny apple, and put about it a glass mould the shape of a pear, the apple will grow into the mould, and when you break the mould, the apple will look very much like a pear; but if you give it to a boy to taste, he will say, "You hypocrite, you were only an apple after all." But if you leave that apple on the tree with only the free air for its environment, it will express the law of its own inner nature and grow into a larger apple.

That is a simple illustration of the difference between these two principles, between law and grace, between Sinai and Calvary—between the compulsion of the first mile, and the impulsion of the second.

Let us look now at a few illustrations of these principles. You may see an illustration in one's physical deportment. Have you observed the difference, for instance, in the way in which two ladies enter a drawing-room? One comes in like a knight in armour. She is very precise—she knows exactly how she ought to enter a drawing-room: she has learned all about it from the columns of some ladies' journal devoted to the propagation of the principles of the proprieties. Notwithstanding, she is almost as stiff and conventional as a marble statue. But the other? She comes in like a bird on the wing; there is music and poetry and grace in every movement; her poise, her walk, her conversation, sets everyone at ease, and in a moment she becomes the centre of attraction; while the lady in armour, who is regulated by the laws of propriety is neglected, or is noticed only as a courtesy. What is the difference? It is an illustration of the principle, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman." Objective law, external law, must give way to inward grace always.

I have somewhere read that at one time during the days of the good Queen Victoria, the Mayor of Cardiff, in South Wales, was a man who had begun life as a pit-boy in the collieries; but his native ability and force had made him at last a wealthy mine-owner, and the people of Cardiff elected him to the chief magistracy as an expression of their esteem. During his term of office Queen Victoria was to pay a state visit to the city. The Mayor, a man of humble parentage, was utterly unacquainted with courtly ways; he had never been received at Buckingham Palace. How then was he to know how to behave himself becomingly in the presence of royalty? He did not send to London for a tutor to tell him how to deport himself in the presence of the queen; he was a loyal subject and one of nature's gentlemen, and he determined to conduct himself as his own innate sense of the fitness of things might direct. When the queen came, his every word and act expressed his inward feeling for a noble queen; and it is said that when Queen Victoria left Cardiff she remarked to one of her ladies-in-waiting that the Mayor of Cardiff was one of

the most perfect gentlemen she had ever met. It is not law but grace which makes a gentleman.

These principles find many illustrations in mental development. There may be said to be laws of spelling, of grammar, and of syntax; but the great masters of literature did not produce their master-pieces while laboriously striving to obey these laws; they wrought in perfect obedience to the laws of that realm of expression in which they were so perfectly at home; but theirs was a subconscious and instinctive obedience: the objective law had become to them a subjective impulse. The same principle governs one's reading as well as his writing. You cannot enjoy a book written in a foreign tongue while you are under the necessity of spelling out its words and consulting a dictionary for their meaning: it is only when the reader's enlightened understanding responds to the author's suggestive thought and inspiring fancy, as two electric currents come into flaming contact, that the realm of literature becomes a paradise, ablaze with glory.

Similarly, we may say that there are laws of music. There are principles which are fixed and invariable which govern the rhythmic relation of tones, the violation of any of which must result in noise rather than music; yet one can scarcely conceive of the masters of music producing their master-pieces by a slavish obedience to any theory of music. For example: when Handel wrote his glorious "Messiah", and particularly the "Hallelujah Chorus", he could scarcely have been conscious of any theory of music at all; his soul was raptured into the very heavens; and while his master-piece obeys, in letter and spirit, the laws of that realm of harmony, his obedience was instinctive and automatic. There are musicians so-called whose title would be recognized by any genuine musician only as a courtesy, and they have no more right to it than the man who turns the handle of a street-organ.

The truth is, we do nothing well until we do it automatically. I remember when first I attempted to drive a motor car. I was ready to lead a deputation to the Government Department of Highways, demanding that every road be at least three times as wide: I have since learned that driving can become as automatic as walking. Look at a carpenter driving a nail, or sawing a board. Ask him to instruct you how to do it, and, having received his instruction, take his hammer or his saw and do as he does; and you will discover there is a world of difference between theory and practice: the one is objective and the other subjective.

The same principle holds in the production of a picture. In some of the great art galleries of the world, as in London or the Louvre in Paris, I have seen aspiring artists labouring to copy some of the works of the great old masters; but even an untutored eye could see that the great pictures could really be duplicated only as the master's spirit could possess the copyist and re-express the inner vision.

These principles operate especially in the moral and spiritual realm. Religious ritualism is really an expression of a desire to be under law; it is often indicative of a kind of spiritual indolence which, desiring a religion of form, asks for a crutch to walk with. A religion of idealism, of mere ethical standards, and even the conception that Christ is an example only and is wholly objective to ourselves—all these conceptions fall within the same legal category, as merely external regulators of life.

Some years ago I went camping in one of our forest reserves known as Algonquin Park, a section of forest about fifty miles square, and perforated with many lakes, the area of the reserve being a game-preserve. While paddling over the surface of one of those beautiful lakes in the heart of the forest miles from the haunts of men, my guide, a young man as native to the forest as the creatures with which it swarmed, said to me, "You come from Toronto, don't you?" And when I replied in the affirmative, he continued, "I was there once; and I went to the Zoo. I saw some things there they called 'deer'; but", he added with fine scorn, "bless you; them ain't deer! I'll show you a real deer some time before you leave this place." On another day we were paddling along over the placid surface of another lake. It was a warm summer afternoon, and suddenly my guide, almost in a whisper, said, "Put up your paddle and leave the canoe to me. Don't speak a word, or utter a sound of any sort. There is a deer at the far end of the lake, and I am going to get as

close to it as I can, that you may see it." I focused my eyes upon the end of the lake, the point to which he had directed me, and I observed that coming down from the forest to the lake there was a run-way, a track made through the woods. Across that track a great tree had fallen; the branches were still intact below, but above they had been broken off so that there was no getting under the tree. Whoever, or whatever, would go by that path must go over the tree-trunk. Drawing toward the end of the lake I noticed a beautiful fawn that had come down to the water to drink. Gliding silently over the water, we got within perhaps fifty or sixty yards of this lovely creature, when suddenly it scented us, or heard us. Lifting its head from the water, its ears extended forward, it lifted its right foot and for a fraction of a minute presented such a spectacle of physical alertness as I had never seen: it seemed to hear us and feel us with every part of its body. Only for a second it looked upon us; and then, in the twinkling of an eye, it wheeled about and with lightning speed it took the run-way, and coming to the great tree, it shot over it with perfect ease, and disappeared among the trees of the forest with a cry of alarm almost like the cry of a child. Recovering myself from my rapture of admiration, I found my guide with folded arms leaning upon his paddle which he had put across the canoe, and a smile of satisfaction rested upon his face as he said, "Say, mister, that is what I call a deer!"

What was the difference between the deer of the forest and the deer of the zoological gardens? They were the same in outward form, but utterly dissimilar in spirit. A deer was not made to live behind iron bars: it was made to enjoy the freedom of the field and forest, to be fleet of foot, as birds are fleet of wing.

And so you cannot produce educated people in iron-barred cages of law; and certainly true Christians were not made to live in legal enclosures. Education is a process which reaches the inward man; and true education reaches the whole man, even as it is written, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

II.

Whoever is wholly subject in any department of life exclusively to external regulation is in bondage to superficiality. To desire to be under law is to live superficially, whether the principle be applied educationally, as relating to the intellectual life only, or religiously to life in its entirety.

A lady called on me one day to consult with me about some matter, and brought her little girl, a child of perhaps six or seven years, with her. While the mother and I were talking the child climbed upon the piano stool and began to play, or at least, to strike the keys. Presently she asked for a book that she might play a tune. To this her mother answered, "But, Mildred, good players can play without a book;" to which the child replied, "I know, mother; but I'm not a good player, so I need a book." So saying, the child acquiesced in a great principle. When the objective score is transferred to memory, or deeper still, when it so enters into the subconscious that its reproduction becomes automatic, the mechanics of the reproduction is obscured in the expression of a musician's soul. Until then, the player is in bondage to his book—just as some preachers are in bondage to their notes. On returning from church one morning a preacher asked his little boy what had been the subject of the morning sermon. The boy had to confess he did not know. Asked to repeat the text, he had to acknowledge his ignorance of this also. His father, with the suggestion of a rebuke in his tone, asked the boy what he went to church for, when the lad replied, "You ought not to blame me, Dad, because you couldn't remember it yourself without reading it." In the beginning of my ministry, in a small town where I was pastor, there was a certain ministerial gentleman who lamented the fact that there were so many "meeting houses" in town that it made it difficult for "the church" to get on. One day as we were engaged in a friendly discussion which he had begun, very abruptly he terminated the discussion by saying, "I prefer that we should not pursue the subject further here, but I should like to have you call upon me in my study, for I have a very large library, and there are many books I should like to consult."

He had entered upon the discussion of a subject concerning which he was

but ill informed, and he was in bondage to his books. I never called to see his very large library. The only library that mattered was the library that was under his hat, and that, I discovered, was very small.

This illustrates the defect of much that is called education in these modern times: "education" consists, very often, in little more than a nodding acquaintance with a library. In our country, among Baptists, it has become the rule for the candidate for ordination to read the statement by which his fitness for ordination is to be judged; and I have observed that the statements of different candidates are often, in part, word for word the same—which of course means, the statements were not their own, but were copied from a common source.

I recall a student who said that in his academic course he had been unfortunate in his teacher in mathematics, so that in university he was especially weak in that subject. But when examination time came, as he had a good memory, he stored his mind with pages of the text-book and remembered it long enough to transfer it from his memory to paper. "But", he said, "I had not the remotest idea, then nor now, what it all meant" Yet he passed with honours in mathematics! The thing had never become a part of him; and he left the university, mathematically, wholly uneducated.

And there are people whose morals and religion are as much apart from them as that student's mathematical knowledge. Their conduct is determined, and their characters fashioned, by their religious environment. During the Great War there were many men who, when removed from the associations and influences of home and church, suffered a moral collapse. But the collapse was not a fall: it was only a revelation; they had been religious crammers; their religion had never laid hold of heart and conscience and will. Oh, the tragedy of it, that so much that goes by the name of Christianity is nothing but an outward mould, a mere objective standard!

III.

In contrast with this, I set before you this worthy ambition to *rejoice in such freedom as results from a deep and true culture of the soul*. Even in physical and mechanical activities the principle of such freedom finds many an illustration. I referred to my early experience of motor-driving. I suppose others have fared no better in the beginning; yet I am told there are young men who become so expert, and to whom driving becomes such an automatic exercise, that many a young man can drive his car with one hand—especially when he is not alone in the car! The truth is, knowledge attains its highest value when, so to speak, it becomes incorporated in the man, when it becomes a part of him, and so completely possesses him and dominates him, as to determine the quality of speech and action. It is when knowledge is thus translated into life and action that it becomes wisdom.

Thus the capacity of the mind is enlarged, and its aptitudes are developed, until the mind absorbs what it reads and observes as easily as the lungs put oxygen into the blood. Hence a disciplined mind delivers a man from intellectual bondage and sets him free.

This principle is conspicuously true in the moral and religious realm. The Christian religion does not manufacture glass or wax flowers and fruit: it grows them. The true church is not a noisy factory, but a beautiful, fragrant and fruitful garden. If you grow dandelions on your lawn, your neighbour may invoke the law against noxious weeds, lest your garden should corrupt his. What if one should say, "Well, then, I must examine the law to find out what it is"? A better way would be to grow flowers—against such there is no law.

Before the war a Syrian called at my door one day with a pack upon his back, endeavouring to sell me something. He was a traveller from a far country, and I determined to learn what I could from him. So I bought a handkerchief to pay my tuition fee. (Incidentally, let me remark: a man determined upon the acquisition of knowledge will make every man he meets his professor, for something may be learned from everybody—and much from the newsboys on the street.) So, having paid my fee, I sat down at the feet of my Syrian professor. When I asked him whence he came, he said, "From Damascus, in Syria." When I asked him of his country, he said it was the finest country in the world. And then I was impolite enough to ask him why he

left it, to which he replied, "No good law in Syria; where Turkey rule, no good law." He had travelled through many European countries, including Germany. I asked him how he had got along in Germany, and he answered reflectively, "Oh, Germany? Germany? In Germany too much law. Germany all law." Evidently he had no happy recollections of his stay in that land! Then I asked him if he had ever been in England, to which he replied in the affirmative. When I asked him how he managed there, he said with a smile, "England? Oh, in England, no law at all." When I asked him for an explanation, with a characteristic oriental gesture he said, "Oh, in England—mind your own business, no law at all!"

And that, in the political realm, is an illustration of the principle before us. The reason for the victory of the Allies over Germany lies in the same principle: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

And the triumph of Evangelical Christianity is equally inevitable: It is a religion of the Spirit whose fruit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And as these divine qualities find expression and exemplification in a human character, the soul finds perfect freedom in a life against which there is no law. This is what Lord Jesus meant when He said, "Ye shall know the truth, and the truth shall make you free."

One word of caution, however, let me add: mere subjectivism, when finished, spells anarchy. Self-expression, without limitation or control, cannot wisely be permitted in a child. Objective standards must be translated or transmuted into the subjective. Thus the alphabet, the multiplication table, and the scales, must be studied objectively if they are to become part of the child's mental constitution. The same is true of religion: we cannot dispense with the objective: the law is our schoolmaster to bring us to Christ. Modernism, in its ultimate expression, is always subjective; authority resides within the man's own consciousness—in short, he becomes a law unto himself, and thus becomes utterly lawless. But where shall we find the norm, the objective standard? There can be but One: Christ is all and in all; truth is in Him, and must be identified as truth in relation to Him.

Thus sin is objectively atoned for, and put away in Him Who is the end of the law for righteousness. The blood of Christ represents His perfect life in solution, "the just for the unjust to bring us to God." But the sin which is crucified for us must be crucified in us. The objective Cross as a ground of faith must become a subjective experience through the obedience of faith. Is Christ an example only? No, that would involve a reversion to Law. What is our hope of ultimate perfection and glory. Christ in history, on the cross, at the Father's right hand? That is the objective aspect of the Christian religion. But we must know Him subjectively. He must dwell in our hearts by faith. Then the Spirit of God will become increasingly at home with you, and His life will find a natural expression in a love, divinely begotten, for things divinely loved; in a pure spiritual joy, even the joy of your Lord; in a peace based in a moral balance effected by Christ's atoning death, and a renewed nature harmonized with God's holy law,—in longsuffering, gentleness, goodness, faith, meekness, self-control,—elements in that divine nature for which all things were made, and against which there is no law. In that divine liberty the soul reaches its destiny, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Therefore there can be no true education apart from this, "Christ in you, the hope of glory."

THE REGULAR BAPTIST MISSIONARY AND EDUCATION SOCIETY OF CANADA.

Churches and individuals will greatly assist the work of the above society by sending contributions to Rev. W. E. Atkinson, Secretary-Treasurer, 337 Jarvis Street, Toronto.

The Toronto Baptist Seminary

This infant institution needs an introduction. Those who are responsible for its founding cherish an educational ideal the practice of which we have never seen really tested.

An Educational Ideal.

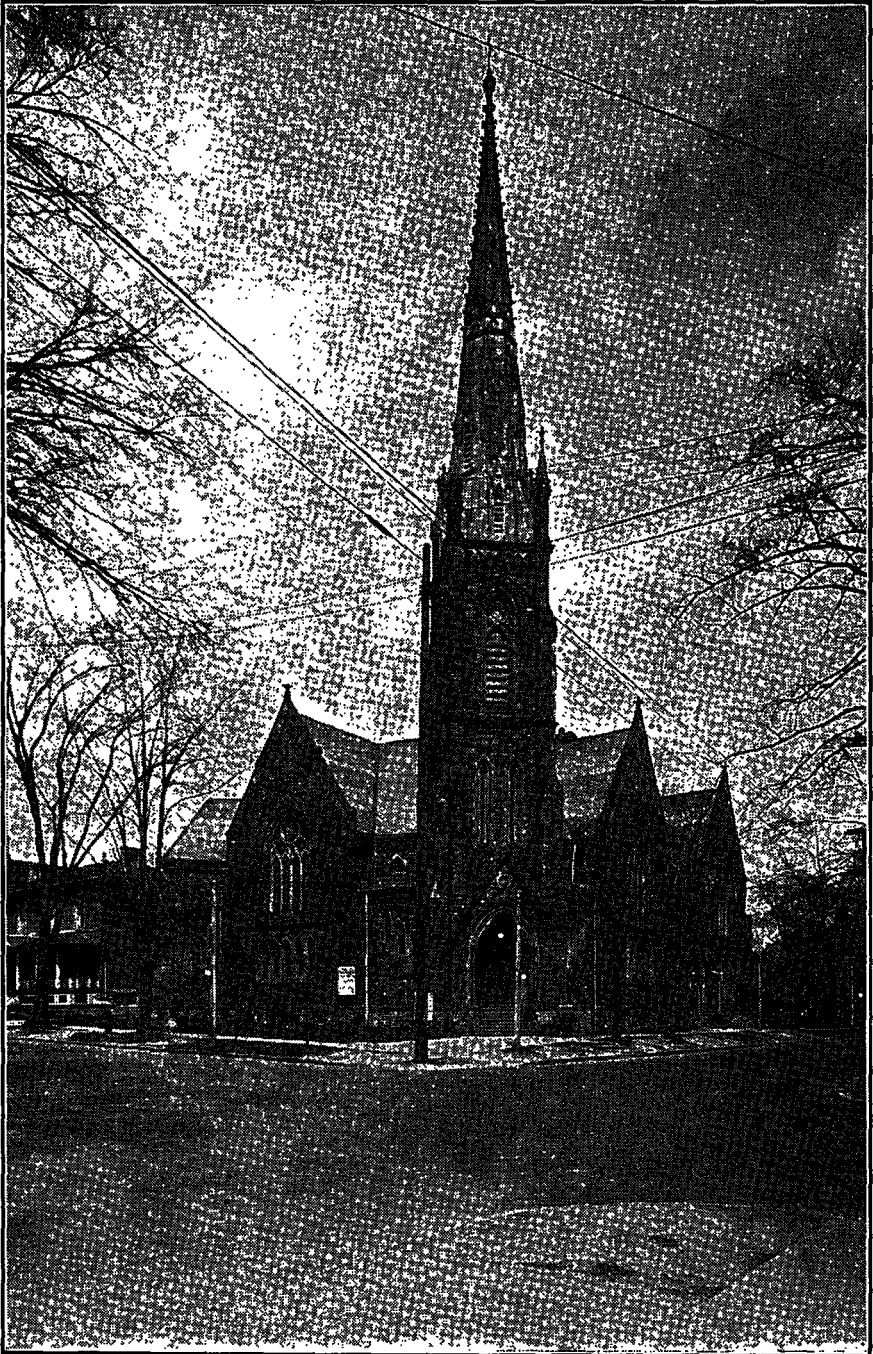
That educational ideal is found in the New Testament, in the third chapter of Philippians, the eighth verse: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He implicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord."

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, philosophy, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals; one must not only be possessed of a vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

God Always Has a Reason.

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists, and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory are likely to atrophy their spiritual muscles by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.



Jarvis St. Baptist Church, Toronto. A part of the Seminary Building may be seen to the left.

The Exactions of an Educational Ministry.

Besides all this, the faculty of a college or university, will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long thought of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

An Attempt to Realize an Ideal.

In an attempt to realize this ideal the Toronto Baptist Seminary has been established. For the present at least, and unless and until, its growth, or the experience of its management shall point the way to some other arrangement, its trustees will consist of the deacons of Jarvis Street Baptist Church *ex officio*. The deacons of this church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the church in such a way as to be able to command their confidence.

The Act of Incorporation.

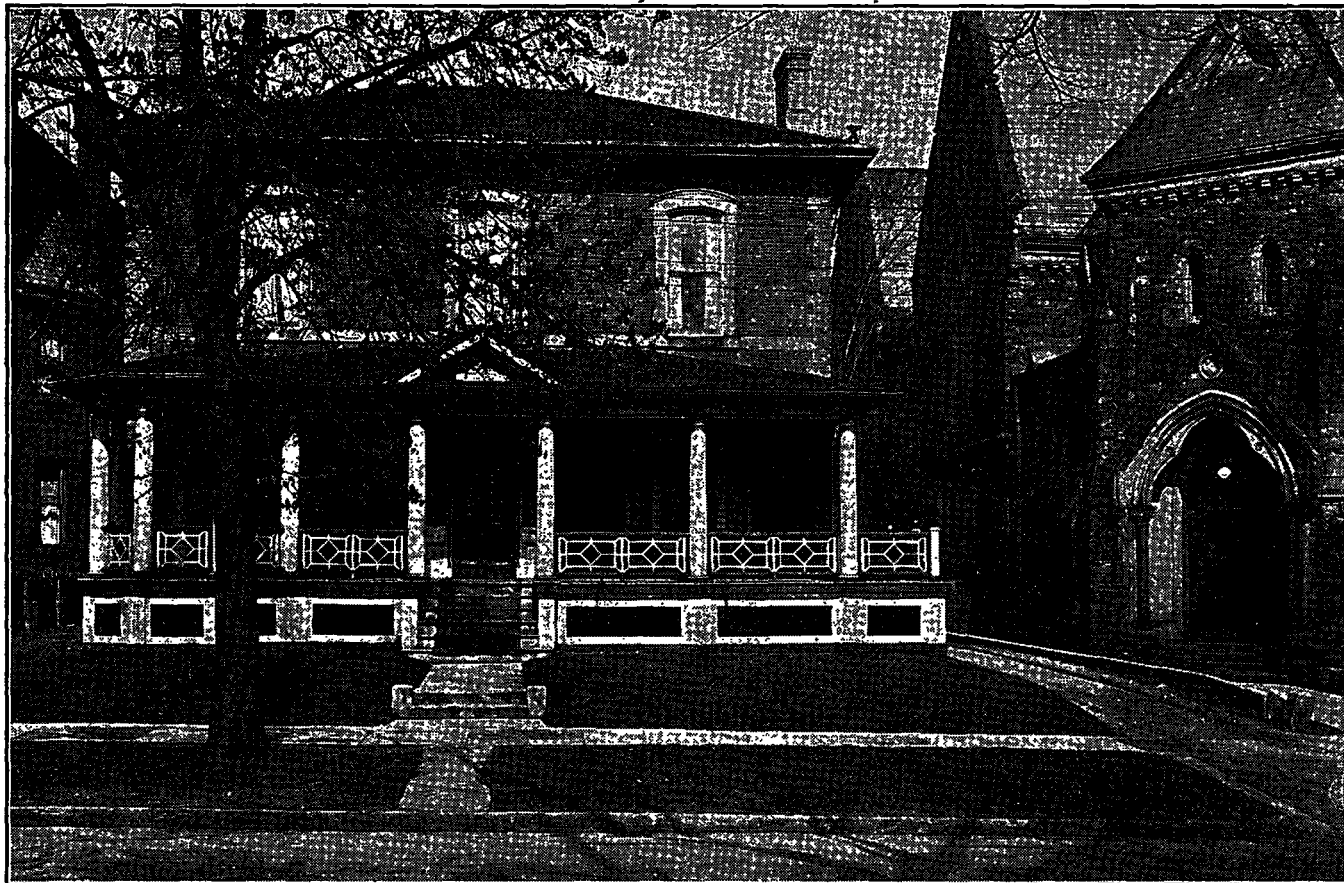
The Act of Incorporation, now being prepared, will include the Statement of Faith contained in the Trust Deed of McMaster University, and further elaborated by a Statement of Faith adopted by The Regular Baptist Missionary and Educational Society of Canada. The latter is the Confession of Faith of the Baptist Bible Union.

Subscription to Articles of Faith.

Every member of the Board of Trustees will be required annually, publicly to announce his subscription to the Articles of Faith at a meeting to be held in connection with the opening of the autumn term of the Seminary; and no trustee will be qualified to vote in matters pertaining to the Seminary after such meeting unless, or until, such subscription to the Articles of Faith has been made. The same rule will apply to every member of the Faculty. Other precautions are being taken in the instrument of incorporation to ensure, so far as it is possible to make anything human legally and morally sure, that both the Faculty and the Trustees shall be loyal both to the essentials of evangelical faith and to those special principles which Baptists historically have distinctively held.

Co-operating Churches.

A number of other churches in Toronto, accepting the same distinctive principles and standards, will be named as co-operating churches; these, and Jarvis Street Church, will stand in relation to the Seminary very much as a number of hospitals stand in relation to a medical school. Students of the Seminary will be assigned certain duties in these churches which will form a part of their course; and in this way practice will be combined with theory.



Toronto Baptist Seminary Building—The north entrance to Jarvis St. Church may be seen to the right.

Contributions to the Seminary.

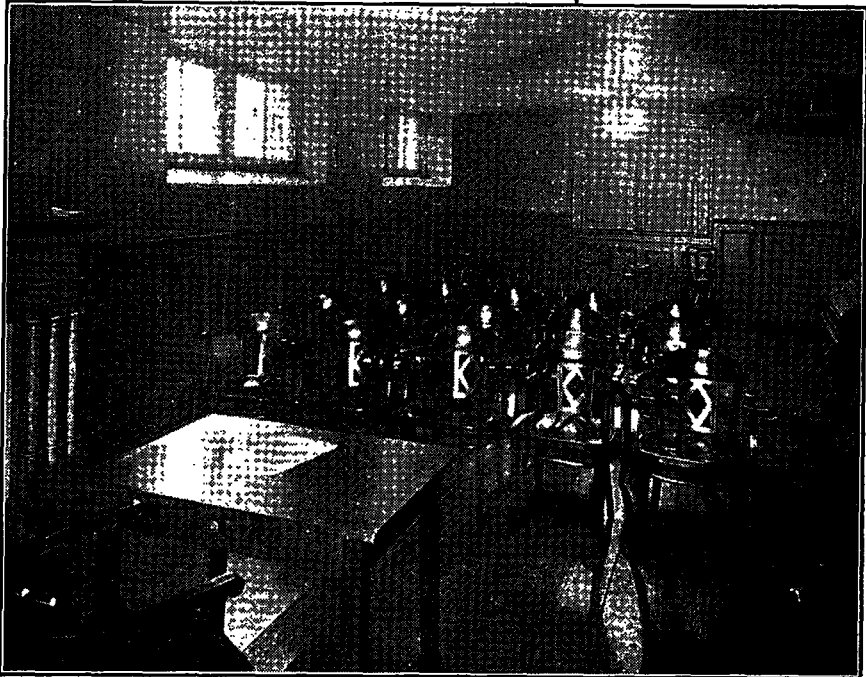
Contributors to the Seminary will be given a guarantee that the funds they contribute will be faithfully used for the propagation of the principles for which the Seminary stands.

Our Only Capital.

Our only capital consists in the promises of God. The building, photographs of which appear in this issue of *The Witness*, is the property of Jarvis Street Church. Behind the Seminary there will be a great body of more than two thousand souls who have already taken the Seminary to their hearts, and who will bear it up continually in prayer. In addition to this, however, there are many Regular Baptist Churches, both within and outside of Toronto, who are heartily co-operating with us by their sympathy, their gifts, and their prayers.

Financial Support Needed.

In order to be ready for the autumn term it has been necessary for the Seminary to appoint its Faculty, and to assume the financial obligation thus involved, some months in advance of the opening of the session. The Seminary is therefore now in need of all the support its friends can give it. We are not depending for our support upon large gifts. One little girl of ten has sent us a two-dollar bill, saying that she will pray continually that God may move thousands of others to do the same thing. We shall, of course, appreciate gifts of thousands or of hundreds, but we shall be equally grateful for the smallest



Class Room No. 1, T. B. S.

gift; for very often such small gifts carry with them an entail of prayer and spiritual interest whose value cannot be computed. All contributions will be gratefully acknowledged if sent to the Treasurer, Mr. Harold G. Humphries, 130 Gerrard Street East, Toronto.

Ministerial Course—Session of 1927-1928.

The Seminary begins a three-year Ministerial Course with the session 1927-1928, and is now prepared to receive applications from students who have the Ministry of the Baptist Churches in view, or contemplate missionary work abroad. The session commences October 3rd, 1927, and closes May 18th, 1928, Christmas vacation, December 23rd to January 3rd.

Fees.

A Registration Fee of eight dollars for day students, and five dollars for evening students is charged; but there will be no fees for tuition.

Subjects.

(See Explanatory Notes following this list of subjects).

First Year.	Hours Weekly.	Second Year.	Hours Weekly
Bible Reading	2	Bible Reading	2
Systematic Biblical Theology..	4	Systematic Biblical Theology..	4
Biblical Introduction	2	Biblical Introduction	2
Bible Exegesis	2	Biblical Exegesis	2
Church History	1	Hebrew Grammar and Exegesis II.....	2
English Language and Literature	2	Greek Grammar and Exegesis II.....	2
Homiletics	1	Church History	1
Pastoral Theology	1	Homiletics	1
Greek I.	3	Pastoral Theology	1
Hebrew I.	1	Non-Christian Religions	1
Evangelism	1	English Literature	1
		Evangelism	1
		Missions	1

Third Year.	Hours Weekly.	Third Year.	Hours Weekly.
Bible Reading	2	Christian Sociology	1
Systematic Biblical Theology..	4	Eschatology	1
Biblical Introduction	2	Modernism and Modern Cults	1
Biblical Exegesis	2	Evangelism	1
Greek Grammar and Exegesis III.	2	Homiletics	1
		Missions	1

EXPLANATORY NOTES.

Bible Reading.

From 8.30 to 9 o'clock every morning will be devoted to the reading of the Scriptures, so as to cover the Old and New Testaments during the three years' course. In Old Testament days, and in the synagogues of New Testament times, large place was given to the public reading of the Scriptures. The Seminary will lay special emphasis upon the value of this part of public worship, and will instruct students with a view to a reverent, intelligent and interpretative public reading of the Word of God.

Three years—one half-hour daily.

Systematic Biblical Theology.

This subject will include all that is usually embraced in the term, "Systematic Theology". While the scope of this course will be as wide as human

thinking on this subject, it will be approached on the assumption that the Bible is really the Word of God; and is therefore specifically, on this subject, the sole authority. Hence the term, "Systematic Biblical Theology" It is the aim of the Seminary so to lead the students into the stewardship of the mysteries of God that they will preach the Bible as the Word of God with the same confidence as characterized the New Testament speakers and writers in their use of the Old Testament Scriptures.

Three years—four hours weekly.

Biblical Introduction.

This course will extend over the three-year period, and will include, among other subjects, lectures on:

1. The Inspiration, Canon, and Transmission of the Scriptures.
2. The Historical Geography of Bible Lands, particularly Palestine.
3. Outline Studies in the Books of the Bible.
4. The Authorship of each Book.
- 5 The Dispensational Features and the Typology of Scripture.

Three years—2 hours weekly.

Church History.

This subject will be taught one hour each week in the first and second years of the course; an outline of the entire field will be completed in these two sessions. For students who may desire to examine more closely any particular period, a place may be found in the curriculum of the third year.

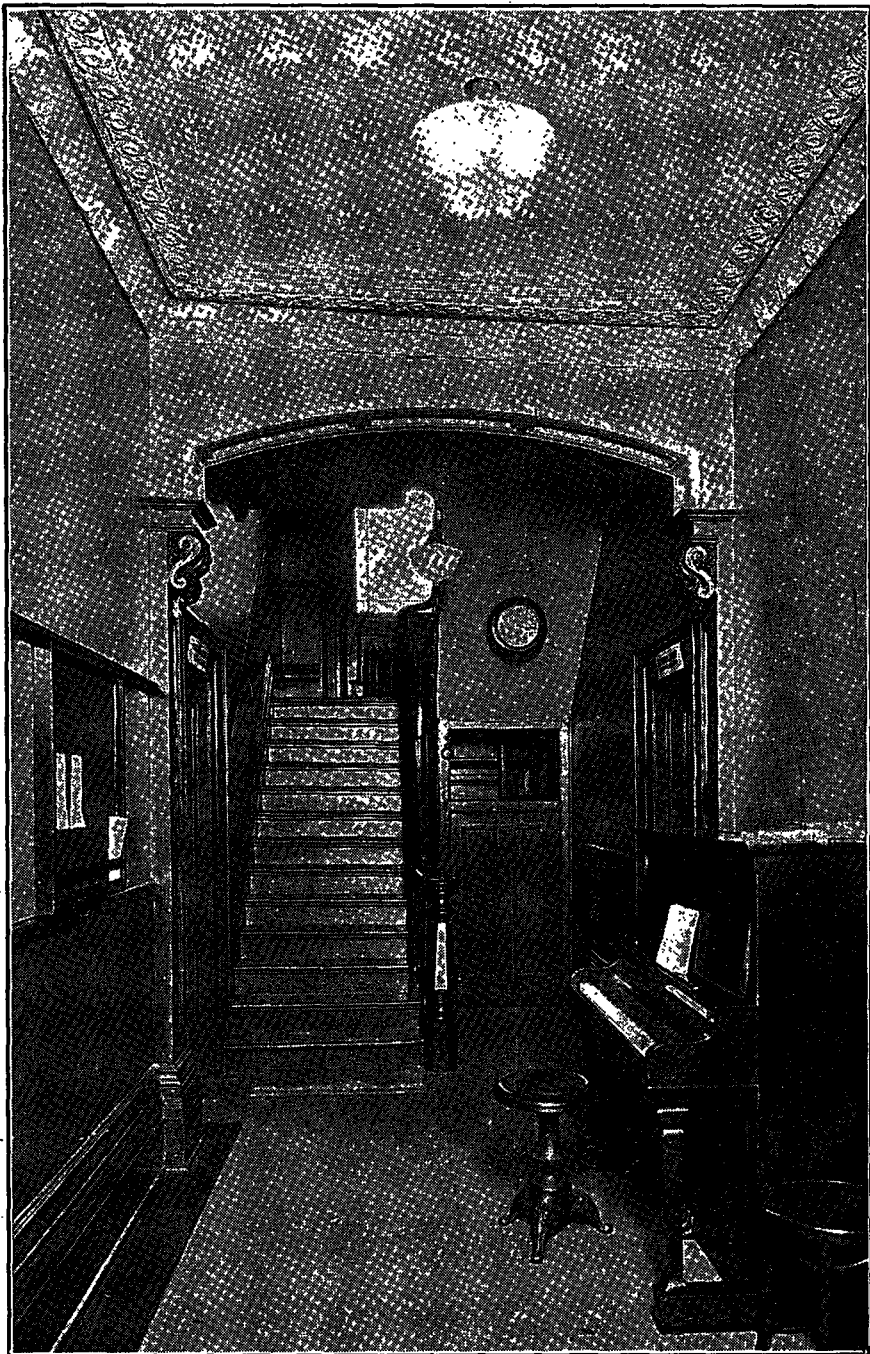
English Language and Literature.

Next to its emphasis on the Bible as the Word of God, and the doctrines of the Bible as constituting the supreme revelation of God in Jesus Christ the Lord, the Seminary will emphasize the importance to the preacher of the gospel of his obtaining a thorough mastery of the language in which he is to preach. The gospel of Christ deserves the exercise of the utmost powers of the human mind in understanding and expression. There is a grace of the lips, as well as a preparation of the heart, required of every Christian teacher who would be used of the Holy Spirit. The sublime truths of divine revelation demand the dress of a chaste simplicity and beauty. With a view to cultivating in the students simplicity and beauty of thought and expression, the great masterpieces of English prose and poetry will be studied, with special attention to the fountain of all that is purest and best in English literature, the English of the Authorized Version of the Bible.

First year—two hours weekly; second year—one hour weekly.

Homiletics.

All that is usually embraced in a course in Homiletics will be covered by the lectures on this subject; but instead of studying a text-book on Homiletics, written perhaps by someone who could do everything but preach in such a way as to command an audience, students will be led in a study, first, of the message and methods of the preachers of the Bible whose ministries are recorded,—the prophets of the Old Testament, and the apostles of the New; in addition to these, students will be required to make a critical study of the sermons of the great masters of the pulpit, such as Spurgeon, McLaren, Parker, Beecher, and others. As architects study the architectural triumphs of the world; as men who seek to excel in literature, study not merely gram-



Entrance Hall, Toronto Baptist Seminary.

mars and dictionaries, but saturate their minds with the highest expressions of literary genius, so men who would be worthy preachers, knowing how to deliver the sublime message of the gospel effectively, should study the works of the great preachers whose sermons have commanded large audiences, and whose ministries have been blessed to the salvation of many. Such study will form an important part of the course in Homiletics.

Three years—1 hour weekly.

Greek I.

An introductory study of New Testament Greek, designed for those who have had no previous training in this language. The purpose is to make the student familiar with the word-forms, and to introduce him to the main elements of sentence structure. Practice in reading of selected portions of the New Testament is also given.

First year—3 hours weekly.

Greek II.

The requirement to enter this class is Greek I. or pass matriculation in Greek. One hour weekly will be spent on a more thorough study of the grammar of the Greek New Testament as to forms and syntax, following some good secondary grammar. Such study will be simply illustrated by some of the more important examples found in the New Testament itself, and supplemented by written exercises in prose composition. The second hour will be devoted to the reading and exegesis of some portions of the Gospels, as, the Sermon on the Mount (Matthew 5 to 7); and Christ's Last Discourse (John 13 to 17); and one of the shorter epistles.

Second year—2 hours weekly.

Greek III.

This class will finish the study of the secondary grammar begun in Greek II., prose exercises continuing. It will also compass a course in the methods of textual revision. Most of the lectures will be devoted to the exegesis of one of the longer epistles (as Romans). An extended essay on some part of the New Testament other than the parts studied in these classes, to be selected in consultation with the professor, will also be required.

Third year—2 hours weekly.

Hebrew I.

The aim of this course is to introduce the student to such fundamentals of Hebrew grammar as will make it possible for him to use Hebrew lexicons, and understand those commentaries which use Hebrew.

First year—1 hour weekly.

Hebrew II.

The class will complete the study of the introductory grammar begun in Hebrew I. It will also make a special study of syntax, following some good manual. Selected portions from the historical and prophetic books will be read.

Second year—2 hours weekly.

Hebrew III.

This class will make a careful exegesis of selected parts of the major and minor prophets.

Third year—2 hours weekly.



Students' Study Room No. 2, T. B. S.

Biblical Exegesis.

Two hours weekly of each year will be given to the intensive study of special books of both the Old and New Testaments. When the subject and argument of each book is mastered, a minute and careful analysis of its entire content will be made. Books to be studied will be announced some time previous to the beginning of the session.

Three years—1 hour weekly.

Pastoral Theology.

The ground covered by this subject may be briefly defined as follows:

1. Matters relating to the Pastor himself: the cultivation of his own spiritual life; his personal habits; reading; hours of study; visitation; and the underlying reasons for success or failure in the pastorate.

2. The Pastor's relation to the church as an organization; to the Sunday School as an integral part of the church; to all its auxiliary societies; the reception of members; questions of church discipline; the instruction and training of new converts and new members.

3. Principles of church organization: the supremacy of the local church as such, and its relation to other churches; the unifying of all auxiliary organizations by a central administrative principle.

4. The officers of the church: the qualifications and duties of the pastor; qualifications and duties of deacons; the relation of Pastor and deacons to each other; to the church and its organizations.

5. Church Finances: the teaching of the pulpit in relation thereto; methods of finance; the importance of accuracy in all financial affairs.

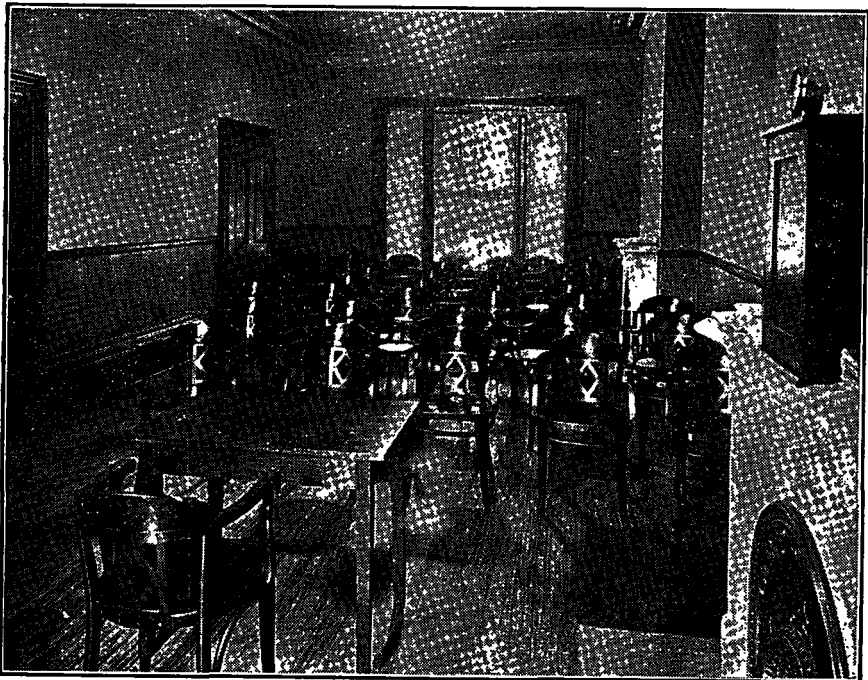
6. The pastor's relation to other pastors and churches: courteous independence; independent co-operation.

7. Length of pastorate: how a call may be recognized as from God; when a minister should move; the proper time and way to resign; the advantages of long pastorates; general principles governing the pastor's settlement in the church.

Second year—1 hour weekly.

Non-Christian Religions.

To those who believe the Bible, the subject of Comparative Religions has rather an ominous sound, for it usually implies the relegation of Christianity to a place of equality with heathen religions, or at best, to a place only somewhat superior to them; and they are usually studied together with a view to discovering that which is best in each, in order to make a composite religion of all. The study of the non-Christian, living religions of the world will be approached in this Seminary from the point of view of those who believe that "there is none other name under heaven given among men whereby we must be saved"; and other religions which may be called "living" will be studied with a view to demonstrating the truth of Scripture, "that the world by wisdom knew not God." Such a study will not only have the effect of deepening the conviction of the believer, but will furnish the mind with a wealth of



Class Room No. 4, T. B. S.

knowledge of human nature, and of illustrative material. The non-Christian religions, moreover, will be studied especially with a view to the importance of their understanding to students who have been, or may be, called to foreign missionary service.

Missions.

In this, as in all other departments, the Seminary will make the Bible its chief text-book, leading the students to an understanding of the principles of apostolic missionary endeavour, when the Holy Spirit was recognized as the Administrator of the church, and evangelism, not education, as the church's primary duty. The progress of Missions in all parts of the world will be considered, and the principles governing the organization and operation of the various Missionary Societies.

Eschatology.

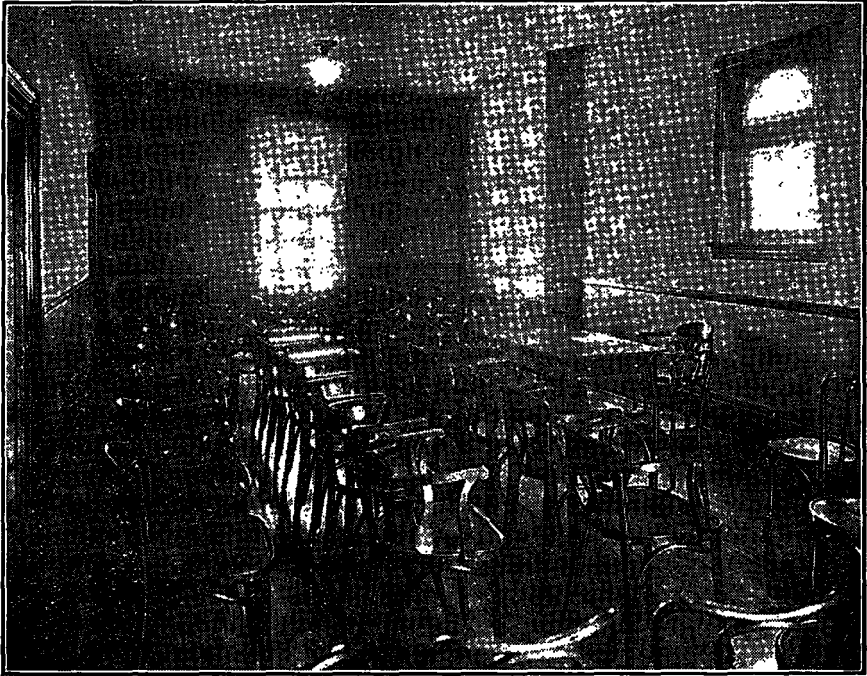
This subject is, of course, included in any comprehensive system of theology; but we believe it is of such importance, particularly in our day, as to demand separate and special treatment. Any student of the Bible will recognize how the truth of the divine authority of the Scriptures is confirmed by the Bible's own record of fulfilled prophecies; but many prophecies are as yet unfulfilled, for they have to do with "last things". The careless treatment of these matters has given rise to many errors which strongly appeal even to those who believe the Bible to be the Word of God. Russellism, Seventh Day Adventism, and other extravagant and unproved views of the relation of the second coming of Christ to last things, are cases in point. We recognize that in relation to the millennial question there is wide room for differences of interpretation. In the special department under review, therefore, it is proposed that the entire question shall be thoroughly examined, with a view to understanding what the Scriptures actually teach on this subject; and, very especially, in relation to this subject, the Bible, rather than any book about the Bible, will be the text-book. But the design in giving special emphasis to this subject is to lead the student to give proper attention to the whole subject of last things, the second advent of our Lord, the rewards of the righteous, and the punishment of the wicked.

Christian Sociology.

In this course a careful survey will be made of the development of society from its primitive condition to its present complex state. The influence of Christianity will be noted in its various stages. Special emphasis will be laid upon present-day problems, and their attempted solution. History discloses the fact that only the regeneration of the individual, and the reign of Christ, can remove the evils of society.

Evangelism.

In this course the instructors will endeavour to show what constitutes New Testament evangelism—its message and methods. A cheap and superficial, if not altogether spurious, evangelism has done irreparable injury to the church of Christ in these modern days. In some quarters it is assumed that the qualifications of an evangelist may be less than those necessary to the equipment of a pastor; whereas the truth is, a real evangelist is not a pastor minus, but a pastor plus. In this connection it will be shown that the local church is the divine institution ordained to be God's instrument in the evangel-



Class Room No. 6, T. B. S.

ization of men. Students will be led in the consideration of the possibility of a perennial revival in their own churches, of being their own evangelist; and in addition to a thorough study of New Testament evangelism, there will be a study of the lives and methods of the great evangelists, and an endeavour will be made through this course to produce evangelistic pastors, as well as specially-called evangelists. The evangelistic possibilities which lie in the Sunday School, when properly related to the church, and in all the organizations auxiliary to the church, will be given due consideration.

Modernism and Modern Cults.

While the Seminary has been established with a view especially to opposing Modernism, in the lectures of this subject an endeavour will be made to acquaint the students with the tenets of Modernism—with a view, however, to qualifying them to oppose it. The various modern cults, also, such as Christian Science, Russellism, Pentecostalism, and others, will be studied, in order that the students may know how to meet these heresies. Just as prospective missionaries should be familiar with the principles of heathen religions followed by the people to whom they minister, so prospective pastors should be thoroughly equipped, in order to know how to deal with the religious weeds which grow in the fields they are called to cultivate at home.

Special Lectures.

It will be the aim of the Seminary authorities, at stated periods during each term, to bring to the Seminary special lecturers; men of outstanding

ability to give popular lectures on various subjects. It is hoped also to be able to keep the Seminary in touch with outstanding leaders who are doing the things for which the students are being trained.

A special lecture will be given by the President, on "Preachers and Preaching", each week. These lectures will include the study of the Old Testament prophets and the New Testament preachers, as well as such masters of the modern pulpit as Spurgeon, McLaren, Parker, and others.

Entrance Qualifications.

The qualifications required for acceptance and registration of ministerial students beginning the three years' course for the Baptist ministry are as follows:

1. Evidence of conversion.
2. Membership in a Baptist Church.
3. General knowledge of Scripture.
4. Recommendation of the church of which the applicant is a member respecting his Christian character and ability as a speaker.
5. The educational standard shall be left in each case to the decision of the Faculty, because the great aim of the Seminary is to produce preachers, and therefore its supreme concern is to be assured of a man's divine call to the work of the ministry.

Diploma.

The diploma of the Seminary will be given only to students attending the three years' course, who have attained a minimum of 65 per cent in each of the subjects of the curriculum, and who have maintained during the entire course a consistent Christian life.

Languages and certain other subjects may be made optional to ladies studying for the foreign field.

Special arrangements can be made with the Faculty by any student, missionary, or minister, who desires the benefit of any particular subject or attendance for a limited period and is not registered as a ministerial student. For such privilege a nominal fee will be charged.

ROOM AND BOARD.

The Seminary has not yet provided its own dormitories, but is prepared to make arrangements for students where they can obtain excellent board and room for \$8.00 a week. This will be provided at a place within a very few minutes' walk of the Seminary.

SELF-HELP.

The Seminary cannot guarantee to find employment for students. It will, however, do its utmost in that direction. In a large city like Toronto, there are large stores where students can often obtain employment for part of a day, and the Seminary authorities will render the students every possible assistance in securing such positions. It must, however, be understood that employment cannot be guaranteed. So far as it is possible, preaching places will be found for students during the summer months, with suitable remuneration; and opportunities for occasional preaching so far as is possible will be provided also during the Seminary term.

The Seminary will be glad to hear from prospective students, when the fullest information will be cheerfully provided.

COURSES OPEN TO WOMEN.

The course outlined above may be taken by women who have consecrated their lives to missionary service; and the Seminary officials will render the same assistance to secure employment where required.

EVENING CLASSES.

Many Christian people, men and women, who feel no call to official service, and whose daily duty makes attendance at day classes impossible, would be glad to avail themselves of any opportunity for acquiring a more thorough knowledge of the Word of God. To meet this need, evening classes for courses in Bible study will be held Wednesday and Friday of each week during the Seminary term, at 8 o'clock. To ensure regularity of attendance, a minimum registration fee of \$2.00 will be charged for attendance at these classes. Full particulars of the courses given Wednesday and Friday evenings are given in the Seminary Prospectus, which will be sent postpaid to any address, upon application. Address all communications to: The Toronto Baptist Seminary, 130 Gerrard St. East, Toronto, Canada.

"THE GOSPEL WITNESS."

This paper is published every Thursday, and its regular issue consists of sixteen pages. Every number contains a stenographically reported sermon preached in Jarvis Street pulpit, generally by the Editor of this paper; or, otherwise, by some occupant of the pulpit. Each number also contains an exposition of the Whole Bible Sunday School Lesson Course; with editorials of general religious interest, most of which, however, deal with some aspect of the great fundamentalist-modernist war. Space is given also to reports from churches where revival fires are burning. We believe there is no better way to promote a revival than to spread the news of revival blessing. News also of Baptist Bible Union operations throughout the Continent is given a place. From this forward the progress of our university enterprise will be noted from week to week. News of the work of the Toronto Baptist Seminary will also be published.

We have a dream of enlarging the paper to twice its size, so as to have space for missionary intelligence.

It will interest our readers to know that we include about three thousand ministers among our subscribers. The paper circulates in every state in the Union, in every province in Canada, in the West Indies, in South America, China, Japan, India, New Zealand, Australia, Poland, Italy, Germany, France, Switzerland, Norway, Egypt, South Africa, Great Britain and Ireland.

The Gospel Witness is a missionary, not a commercial enterprise; and its publication could not be continued were it not generously supported by the gifts of its friends in Jarvis Street Church and elsewhere.

The subscription price is \$2.00 per year. To all new subscribers the paper will be sent postpaid for that price, together with a small volume of lectures by the Editor of the paper, entitled, "Christ in the Old Testament—How to Find Christ in Bible Study," as a premium. If you are not a subscriber, send \$2.00 with your name and address at once to *The Gospel Witness*, 130 Gerrard St. East, Toronto, Canada. If remitting by cheque, please add 15c. for exchange.